

THE DAYS OF THE FATHERS
IN ROSS-SHIRE

REPRINTED 1951



Dear affectionate friend

John Kennedy

THE
DAYS OF THE FATHERS
IN ROSS-SHIRE

BY THE LATE
REV. JOHN KENNEDY, D.D.,
DINGWALL

WITH
INTRODUCTION

BY THE REV. GUSTAVUS AIRD, D.D.,
EX-MODERATOR OF THE FREE CHURCH

AND
MEMOIRS OF DR AND MRS KENNEDY

BY THE REV. JOHN NOBLE, LAIRG ; AND
THE REV. JOHN KENNEDY, CATICOL.

NEW AND ENLARGED EDITION, ILLUSTRATED.

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INTRODUCTION

It is with great pleasure I find that a new edition of "The Days of the Fathers in Ross-shire," by the late Dr Kennedy, Dingwall, is about to be issued, exempt from some slight mistakes which appeared in previous editions.

In the past this volume has been welcomed and held in much esteem by natives of the North Highlands, and, wherever it could be procured, in the British Colonies; and I trust that this edition will have a good sale.

GUSTAVUS AIRD, D.D.

PREFACE TO THE FIFTH EDITION.

THE successive editions of "The Days of the Fathers in Ross-shire" shew how deep and lasting the impression for good made in the hearts of the people by the simple yet sublime stories so touchingly and tellingly narrated. A strong desire to have a worthy and well-appointed re-issue of these has found frequent expression of late; and it was in response to that adequate appeal the present edition was undertaken.

It was deemed right and fitting that a fairly full, though necessarily condensed, portraiture and presentment of the great personality and generous, unstinted life and labours of Dr Kennedy should be prefixed.

While this edition was passing through the press, Mrs Kennedy—by whose sanction and authority it was begun—entered into rest. And thus it is that, in briefest form, there is subjoined a sketch of her bright, useful, and beautiful life.

J. N.

PREFACE TO THE FIRST EDITION

THE field on which I gathered materials for this book would afford, to a careful gleaner, a rich collection of interesting matter. I had not time to pass leisurely over it; and even the scanty handful which I picked up in my haste I lacked the skill to arrange into a pleasing sample. But if I cannot now, without shame, examine the result of my labour, it is a relief to be assured that the toil of it is over; and if this pioneer effort affords no pleasure to my readers, I will yet be content if its very rudeness shall make it easier for others to come after me.

I offer no apology for directing attention to the subject of this volume. If I required to do so, I would be offering, as an excuse for having written, what I should have used as a reason for not writing at all. I heard the Lord saying, "the memory of the just is blessed," and I saw that the righteous fathers of Ross-shire were already being forgotten, and that a lifeless formality was taking the place of their godliness. I could not, therefore, refrain from an effort, such as I could make, to revive their memory, and to turn the eye of a backsliding generation to their good old ways.

I am not very anxious to excuse myself for the manner in which, any more than for the subject on which, I have written. I might plead that I never wrote with care before, and that I had but little leisure for my first attempt, but if I did not do the best I could,

I ought to have done nothing. Amidst my usual employment, when in health, I found no time for "making books," and it was not till laid aside by sickness from my wonted work that the purpose of this book was formed. But health returned ere I had begun to write, and, being afraid to abandon my design, I gave to its execution such snatches of time as were left unoccupied by labours which I could not abridge.

I cannot account for the omission of a reference to the honoured name of Dr Stewart. I fully intended to have given him his place among the eminent ministers of Ross-shire, though the memoir of his life and labours, which has been published, made any attempt to describe him by me unnecessary. The oversight was certainly not due to any want of veneration for the memory of one, than whom there were few men more amiable, few Christians more humble and holy, few preachers more faithful, and few pastors more watchful and wise.

If I had not the hope that none would be disposed to refuse him a place among the eminent ministers of Ross-shire, and that the account which I have given of him might be accepted as a specimen of how they lived and laboured, I would not have ventured to append the memoir of my father. It required no labour to collect information regarding him, and it was, therefore, easier to construct a memoir of him than of any other of the fathers. But it would be dishonest to pretend that it was not my love to him, as my own father, which thrust into print the materials that lay in my memory. At the same time, the impulse of that love I would certainly have repressed, if I thought the position I claimed for him would not be conceded by all.

PREFACE TO THE SECOND EDITION

I ANTICIPATED all the censure, and none of the praise, bestowed upon my little book. I would have been quite as much disappointed, if it did not displease a certain class of readers, as if none at all had been found to commend it. I therefore feel that I have no cause to complain of the reception it has met with; for by those whose censure I would reckon praise, it has been most heartily abused; and some friends of Christ have been moved to say of it, "The Lòrd bless it," and to say to me, "Be of good courage."

I expected that its Highland tone, and its seemingly anti-Lowland spirit, would have excited prejudice in some minds against it. Its thorough Highlandism I neither tried, nor was I able, to prevent. I was very often translating from Gaelic as I wrote, and I could not quite hide the tartan under the English mantle. I was acting, too, on the defensive. It was not my vocation to be searching for Highland faults; I was engaged in warding off Lowland blows. I had so often, in speaking to Highlanders, pointed out their blemishes, that, in my first attempt to write about them, I thought I might refrain from doing so, especially as the fault-finding had been done, *usque ad nauseam*, by others.

I knew, too, that I would seem to some to whine, with unreasonable regret, over the degeneracy of the present, as compared with the days of the fathers.

Those who think they dwell where the wilderness is being transformed into a garden of the Lord, ought not to judge of Ross-shire by their experience, for here, alas! the process is just reversed. I referred to Ross-shire only; and I cannot conceive how any, who desiderate, and can discern, vital godliness, who are acquainted with the past and present of this county, and who look beneath the surface, can form a more sanguine estimate than that which I have given. There are some, I know, whose eyes are so dazzled with their own lustre that they cannot conceive of brighter days than those in which they shine. These may be angry; I care not to conciliate them. I point to their shining as a proof that I am right. The sky has surely become dark, when such lights as these appear.

I expected that many would count me credulous, some call me superstitious, and a few denounce me as fanatical, because of some anecdotes I gave, to prove how near to God were the godly men of former days. I knew that they would excite the anger of those whose religion is but a cloak for men to look at. I counted the cost of being ridiculed because of these strange stories. I was quite prepared to take the place that would be assigned to me among those who are "behind the age." I anticipate, too—and I do not announce this in support of a claim to the gift of prophecy—that some graceless ministers would lead the choir of scorners.

To some, the rarer attainments of the godly furnish an opportunity for such an expression of their enmity against vital religion as will not damage their credit in the Church. They are offensive to them, merely because they are more palpable evidences of the reality

of communion with God. Yet they can attack them under cover of superior enlightenment, and even of a regard to the credit of Christianity. "Of course," they will say, "only men who are not up to the times would be so credulous as to believe these things"; whereas the more extraordinary instance of credulity, by far, is their believing that they themselves are capable of forming any right opinion on the subject. If the occasion seems to require it, they can shake their heads, very wisely, over the supposed imprudence of exposing to ridicule the cause of true religion by the record of such things; but when they do so it is but to conceal that, while having a form of godliness, they deny its power.

Such things being unusual in the experience of God's people, it may be asked, why they should be found among the attainments of Ross-shire Christians, while they are unknown elsewhere?

It is enough in reply to say that they were not ordinary Christians of whom these things are affirmed. Judged by their clear views of "the truth as it is in Jesus," by their deep experience of the power of godliness, by the holiness of their lives, and by their great usefulness in the vineyard of the Lord, they must be reckoned as peculiar, even among the godly. Their position, too, was such as to allow of their devoting themselves to closet intercourse with God, as other Christians could not, who were placed in a busier sphere. More palpable evidences of their nearness to God might therefore be justly expected.

But even if these things be connected with some defect in the pious Highlander, that will not render them at all incredible, nor furnish any presumption against the hand of God being in them. Whether

they indicate a love of the marvellous, arising from ignorant superstition, or a craving after palpable evidences of God's favour, arising from obstinate unbelief, on the part of the Highland Christian, they may be veritable proofs, at the same time, of the reality of his communion with God, and of the gracious condescension of his Father in heaven.

It is not the Celt alone who is prone to superstition. The immortal soul, be it in the breast of Celt or of Saxon, feels desolate while shut out from the invisible. It has a feeling of dependence on something higher than sense informs it of, that keeps it leaning towards the supernatural, even when all in that sphere is, to its apprehension, dark and confused as chaos. Left to itself, it will conjure, out of that benighted region, the spectres of a bewildering superstition with which to people an imagined world. The quickened soul, while seeking things above, looks to them only in the light of Scripture, and, believing, leans on God as He has revealed Himself in His word. But if the pious Highlander is still exceeding prone to seek beyond the limits of the light of revelation: if his spirit is ever stretching itself beyond the boundary line that separates between the revealed and the "secret things," becomes it not the condescension of the Lord to meet him, just on the very verge, with such manifestations of His mind as others crave not, even the most extraordinary, that can be given him, without quite departing from the rule of His communion with His children on the earth?

Or, if every pious Highlander is a Thomas in unbelief, ought we to be surprised if the class experience the condescension of Him, who adapted himself to the weakness of the individual who was their prototype?

May not their very infirmity secure to them tokens of His care and presence to which other Christians are strangers? I allow the Southern to remind me that "blessed are they that have not seen and yet have believed"; and let me be content, if these strange things are regarded as proofs of the Lord's gracious condescension, rather than of any high attainment on the part of those who are its objects.

But, after all, what is there in these things to render them incredible? To aliens, the communion of God with His people must be all a hidden mystery. To them all the facts of that secret intercourse must seem incredible. This kind of proof of its reality is more offensive to them, just because it is more palpable. They wish it to be untrue, and it is this which moves them to decry it as incredible. There are some who are no strangers to a life of godliness, though their own experience has never furnished them with a confirmation of the reality of such things. Not having thought with sufficient care on the subject, they deem them inconsistent with the standing rule of God's communings with His people "in these last days." A pious dread of attaching a rag of superstition to the fair form of Bible religion moves them to cast all such things aside. They seek them not for themselves, and they will not allow them to others.

But may not such manifestations of His mind by the Lord be explained without the introduction of any element not found in the process of His ordinary intercourse with His people? Besides the operation of the Spirit on the soul, and the seasonable presentation and application of the truth, nothing is required to account for the occurrence of these "strange things." The

mind is directed to a certain case, and a passage of Scripture is applied to that case; and the seeming prophesying is the result.

But, however they may be explained, these strange things are true; and it would be more rational employment to be inquiring into the reason of them than to be howling over the record of them. If the examples of these things, which I have given, are not true, there is no verity on any page of history, nothing credible in the testimony of men who were never known to lie, nothing reliable in the clearest evidence of the senses, and nothing trustworthy in the plainest intimations of consciousness. Let men receive or reject them; let them awaken the sneers of the scoffer, or be received unquestioned by the credulous; let them provoke the enmity of the hypocrite, or stimulate the desires of the Christian after more nearness to God; let them confirm the faith of the child, or prove a stumbling-block to the alien, they art at least as true as they are strange.

PREFACE TO THE THIRD EDITION

To this Edition I have appended a few remarks on a theme which has been often referred to in criticisms and in conversations bearing on "The Days of the Fathers in Ross-shire." As I did not anticipate that I would have excited the discussion of that topic, there is almost nothing bearing upon it in the former Editions, either in the way of explanation or of defence; and having beside me notes of a discourse which seemed relevant to the subject—though having little time to adapt, elaborate, or extend, I could not refrain from giving it, as a contribution towards the settlement of the question to which it relates.

I ought to have let it be known that I gave most of the facts, stated in the First Chapter, on the authority of old Presbytery Records, from 1649 downwards, a perusal of which was kindly granted to me, and which I carefully examined.

OCTOBER, 1861.

PREFACE TO THE FOURTH EDITION

WHILE I was engaged in preparing for the press, I did not expect that a second edition would ever be required. I was writing merely for a district, and even there I expected a reading of my book only from a few, whose hearts were clinging fondly to the days gone by. When it appeared, it was so vehemently assailed that I expected it never would have run through even the first edition. But a second and a third time it has run the race; and is now starting for the fourth time.

The call for a fourth edition finds me so occupied that I have no leisure for careful revision. Though not in the least disposed to alter any statement, or to modify any opinion, contained in the book, I might, if I had time, dress it up more carefully. But, being a very old-fashioned sort of thing, both in its stories and its notions, perhaps it is more suitably attired in the rude garb in which it first appeared. The very extent to which it seemed to require, served to prevent my attempting a thorough recasting of my work. Mine seemed so like another Highlandman's gun, which needed "new lock, stock, and barrel," that I shrank from the task of renewing it. But, believing that it was charged with truth before, and having no desire to change or to reserve my ammunition; and many hard blows, which were meant to shatter, having failed to disable it, it is now for the fourth time loaded, and is ready to go off.

DINGWALL, December, 1866.

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MEMOIR

OF THE

REV. JOHN KENNEDY, D.D.

THE parish of Killearnan* has derived its name, according to tradition, from the burying-place of Iernan, a Danish prince, who fell in battle on its confines, and was entombed at a spot marked by a huge cairn of stones, bearing the name "Cairniernan."

* In the year 1278 a charter of Andrew de Boscho and Elizabeth, his wife, is witnessed by William, the vicar of Eddyrdor—this was the ancient name of the parish. The name Killearnan seems to have been first used in writing after the Reformation, 1561. In 1574, May 15, Robert Grahame, arch-deacon, became the first Protestant minister of the parish; he was presented to the parish, August 2, 1573, by James VI.; and on the above date he received confirmation; at the same time, Alexander M'Kenzie, who was Reader in 1567, was continued in that office to assist him. As "he lacked [*i.e.*, lacked] the knowledge of the Irish (Gaelic) language, upon his own expenses the kirk was served." In the Assembly, June, 1587, the charge of non-residence in his parish was brought against him, the reason for which was that he had neither manse nor gleib. From his settlement in Killearnan, till Feb., 1587, he was conjunct commissioner for visiting the Kirk, &c., in Caithness and Sutherland. He departed in 1602. [Scott's "Fasti."] An alternative derivation is Cill-carnan, meaning St Earnan's Church.

There are two structures within the parish of very considerable age, viz.:—Redcastle, said to have been built about the year 1179, from which the parish has taken its modern name; and Kilcoy House, which was erected at a somewhat later date. The former is probably the oldest inhabited house in the north.

The remains of a great many "Cairns," and the places they once occupied, still pointed out, clearly indicate that Killearnan has been the scene of many famous exploits. But the march of modern improvement has, in a large number of instances, ruthlessly removed the venerated memorials of ancient heroes. In addition to the one already mentioned, a few more still remain, but the lapse of centuries has so served to obliterate the memory of the deeds of valour, which they were intended to perpetuate, that even tradition, with very rare exceptions, is silent with regard to them. The existence, however, of those rude and primitive symptoms of distinction serve to show that this northern parish was, in the early dawn of advancing civilization, the arena of notable actions, although history has not recorded them, nor tradition handed them down.

In this parish, charmingly situated on the southern slopes of the Black Isle, the Rev. John Kennedy, the father of the subject of this memorial sketch, exercised his ministry for a period of more than twenty-seven years. Mr Kennedy was a man eminent for piety to a degree seldom surpassed in any age, and probably scarcely at all equalled in his own generation. The years of his ministry at Killearnan were times of peculiar and valued privilege, not only to those in the parish who "hungered for the bread of life," but also to many in the surrounding districts, and to not a few

in distant parts of the North and West Highlands. Many of the choicest of the Lord's people travelled stately between 12 and 18 miles (the double journey being from 24 to 36 miles), and a few walked from the remote parishes of the west of Ross and Sutherland, distances varying from about 100 to 160 miles, to hear the savoury preaching of the famous minister of Killearnan. Distance was no obstacle in those pedestrian days. Killearnan, like the parish of Ferintosh, in the immediate vicinity, was a centre to which the most noted of God's heritage flocked in vast numbers. On communion occasions as many as fifty parishes have been represented at Killearnan, and two thousand have been known to partake of the sacred elements at those solemn gatherings. Those were times of high festival at Redcastle. The minister was assisted at these special services by the most gifted and popular preachers in the Highlands. His saintly brother, Mr Kennedy of Logie, and his immediate neighbour, Dr Macdonald of Ferintosh, the famous "Apostle of the North," also Mr Lachlan M'Kenzie of Lochcarron, were invariably there, together with other ministers of noted preaching power. The heritage of God was refreshed and strengthened. During the services the burdens and fears of many were removed, and souls were plucked as brands from the burning. After enjoying intervals of sweet fellowship with God, the source and fountain of all blessing and joy, the multitude "that kept holy day" dispersed, to return to their homes, renewed in spiritual energy, and revived in hope. So famous had Killearnan become during Mr Kennedy's ministry that the name of the parish was quite a household word throughout the north.

One or two extracts from a racy and graphic work, "*Memorabilia Domestica*," written by his gifted co-presbyter, the Rev. Donald Sage of Resolis, will serve to show the esteem in which this man of God was held by one who knew him intimately, and valued him highly. Referring to his own induction at Resolis, Mr Sage says—"The services of the day were conducted by Mr Kennedy of Killearnan, and throughout the whole service, from first to last, he approved himself to the consciences of all as the servant of the Lord." "I cannot dismiss," he continues, "without a short notice of the venerable minister who officiated on this day. Mr Kennedy of Killearnan had long been an eminent father in the Church of Christ, and throughout his ministry his work had been acknowledged by his Heavenly Master. His settlement had been a most harmonious one in so far as the parishioners were concerned." "He was thoroughly imbued with the spirit of the Puritan divines, and of some of our own Scottish preachers. The leading features of his ministerial and personal character were piety and prayer, the one the necessary off-shoot of the other. His closet preparations for the pulpit, and for the week-day discharge of the duties of the ministry, chiefly consisted in prayer. As the close of his life drew near, his cries for divine help became more urgent, and more frequent and importunate, so that prayer became, at last, the great and leading business of every day. . . . He died in 1841, aged about seventy years."*

The manse of Killearnan, which occupies a beautiful situation, overlooking the placid wave of the Beaully Firth, and sighting in the distance the lofty and hoary

* "*Memorabilia Domestica*," pages 354 and 355.

peaks of the mountains of Inverness-shire, became the birth-place of John Kennedy, on the 15th of August, 1819. "He was the fourth son of the Rev. John Kennedy, minister of that parish. His mother was Jessie Mackenzie, daughter of Kenneth Mackenzie, lineal descendant of the Mackenzies of Royston."

His early education he received at the Parochial school of his native parish, which appears to have been conducted by capable teachers. From early youth he was an apt learner, having been able to conjugate a Latin verb at six years of age.

At the age of seventeen he repaired to King's College, Aberdeen, where he prosecuted his studies in Arts and Divinity. It does not appear that he gave any special diligence to his studies in the early part of his curriculum, but even then his undoubted gifts enabled him to give a most creditable account of himself in Classics and Mathematics. Towards the close of his literary course, when he really began to apply himself to class-work, his superior powers easily gained for him several prizes. In the classes of Mental and Moral Science he acquitted himself with distinction, and at the close of his course graduated Master of Arts.*

Brought up under evangelical influences, he seems to have had the office of the ministry in view from the outset. Perhaps this was more to please his parents than to gratify any inclination of his own. Anyhow, at this early stage he does not appear to have fully realised the supreme importance of the office. It was apparent that during the greater part of his time at

* In addition to several other prizes, he took the first in Chemistry and the third in Moral Philosophy.

college his religious convictions were by no means potent. Novels, it is said, fascinated him more than theology, and the stage, although it is not known that he was a frequent attendant at the theatre, seemed about as attractive to him as the pulpit.

But the sudden, and to him the quite unexpected, death of his saintly father was the means of a complete change of life. "His love and admiration for his father," a writer has remarked, "were intense; and his death occurring when he was attending the University of Aberdeen greatly affected him, the event, indeed, proving a crisis in his life." "It led him to face the realities of eternity, and to see the vanity of earthly pleasures. The sense of his sinfulness pressed heavily upon him." A diary written by him at this time shows how gloomy his soul environment was, and how rough and rugged was the way through which he had to pass, before the peace of believing came to him. Many years after, in referring to his father's death, Mr Kennedy wrote:—"The memory of the loss I can bear to recall, as I cherish the hope that his death was the means of uniting us in bonds that shall never be broken." A few quotations from his diary, which he himself terms "*Annotationes Quotidianae*," will best discover his condition at this all important stage of mental and soul experience.

"Sep. 24th, 1841.—Felt this morning while on my knees somewhat humbled and assured when reflecting on, and being enabled in a measure to appropriate, the free offer of Christ, with all His fulness, and in all His offices. On going downstairs was tempted by Satan to believe that I had renounced Christ. Relieved by these three short but unspeakably rich words, 'In no wise'

(Jn. vi. 37). What if the Bible wanted them. Found a hell within me rebelling during the day against God's right to charge the guilt of sin. Oh, the flinty hardness of my heart, equalled only by its rebellion against the Creator, the Author of the law, the Ruler of providence, and the God of salvation! Wherever God is to be seen and found, thither will the hellish enmity of the human heart pursue to dishonour His holy name to His face, and vent its weak but infernal malice against the Most High. What is hell?—a place where carnal hearts are unbridled by the justice of the Almighty, renouncing the restraints of His mercy and pity. Oh, to have higher conceptions of the Almighty in His moral perfections, as shining forth in the sufferings of Christ, so as to make synonymous the terms 'sin' and 'hell'! Lord, bring me down to my own place, so as to give Thine to Thee. Oh, that I could feel somewhat of the power, of the glory, of the love, and the infinity of the humiliation of the Son of God, as illustrated in Phil. ii. 6-8, and that I could comprehend that the death on the cross was the death of God manifested in the flesh, and how the merit of such a death is infinite, how His life was more than an equivalent to justice for the lives of millions of sinful worms! I stumble on some unknown ledge, which causes me to fall short of soul satisfaction in the death of Christ. May the Spirit of grace teach and lead me. Ignorance, enmity, and the devil are strong when they go together, and all the three lay snares for my understanding; but the Holy Ghost is almighty.

“ 25th.—Experienced while engaged in prayer somewhat of soul satisfaction in viewing the sufferings of Christ. Oh, to find shore on the interminable

continent of His Godhead and personality! See more of the holiness and justice of God than I experience of the drawing power of the love of Christ—am more engaged with the odiousness of sin than the love of the Redeemer. ‘Jesus Christ, the same yesterday, to-day, and for ever.’ What a wonder that He waited at my door for a second refusal! Fear I have not given Him my heart. I think I may say I would give it to none else. Were I assured that He would receive my soul, ’twere easier to give Him the heart. Blessed be His name for John vi. 37. My notions of faith need to be simplified: I do not yet comprehend the Gospel—Isaiah lv. 1-3—particularly last clause of second verse: ‘Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness.’ How rich! and divinely generous! Let your soul delight itself in the person, work, offices, of Christ, and in His free and sovereign fulness of grace. I need to be drawn by the cords of Love. Oh, to be the captive of His love! Then, indeed, might I hug my chains. To refuse to come to Christ is to deny Him ‘the fruit of the travail of His soul.’ How wonderful to come, even for me, to come and to afford Him this—to allow Him to enjoy this dearly-earned fruit! ‘Come,’ ‘take,’ ‘eat,’ ‘receive,’ ‘hear,’ ‘hearken,’ all express the simplicity of faith. ‘All things are now ready.’ Faith is the eating of a prepared feast—the assent to the truth that the feast is prepared, and the taking of what is freely given: ‘therefore it is of faith that it might be by grace.’ Faith, when properly understood, brightens the idea of grace. How different are the effects of a carnal and legal notion of faith! Never does a sinner cease to work till he begins to believe. O Lord,

preserve me from 'stumbling on the dark mountains to rise no more! Blessed are the people who know the joyful sound!' "

" 26th, Sabbath. — From 6 to 9 A.M. was engaged in reading and prayer. Felt somewhat of the power of the amazing love of Christ, and somewhat of the odiousness and awfulness of sin, as it is to be seen in the sufferings of Christ. Was very comfortable, and was enabled to appropriate the unspeakable gift. Viewed Christ as in the free offer, but was unable to establish the Scripture connection between the Father and the Son in the great work of salvation in relation to the coming sinner, owing to my blindness and carnality. When in church my mind was much engaged with I. Pet. i. 21: 'Who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God,' and harassed much with fears that my faith was misplaced — led since to view Christ as the way to God, and engaged with II. Cor. v. 18-21, but not able to comprehend verse 21st, 'For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him'; and though I see more in Christ's sufferings than before—much more—yet still I cannot, in the simplicity of my heart, say 'I see'—though I dare not but believe, in spite of Satan and an evil heart, that 'He is the just God and the Saviour,' who is a God in Christ. Oh, to be taught of God—to be humbled in the dust, to hate sin — to see Christ glorified—to have a heart to love Him, and to esteem all else as nothing."

" 27th.—I was once that I could but thank the Lord for two things--first, that I was not in hell; and second,

that I was not a devil ; when under the conviction of my awful condition before the Almighty with a hell of corruption raging within me ! But, ‘ thanks be to God for His unspeakable gift ’ ! My ‘ lesser ’ causes of gratitude are as numerous as the stars, and what is to meet them all within my heart ? Had I to do with a fellow-worm, and were his power almighty, and did I treat him as I have done God, I would not be suffered to live a moment. Unspeakable forbearance on His part—unutterable daring and madness on mine, reducing the High and Holy One beneath the level of a vile worm ! What flinty hardness of heart have I when I could write such a sentence, and the tie which binds soul and body remain unbroken ! God’s forbearance to a sinner out of Christ arises from the hands of justice being bound by the cords of mercy. In the forbearance of God in Christ there is the entire might of Deity. Oh, to be in the stronghold ! I still continue to stumble on the relation which God the Father and Christ, as presented to the view of faith, hold with reference to the sinner. View Christ now as the Mediator more than I did, and when brought to view Him thus as the way, cannot stand with confidence before the Judge to beg pardon of all my sins, both from legal fears and want of enlightened sensible satisfaction with the atonement of Christ. Have fears of attributing so much influence to His Godhead or Divinity over the merit of His sufferings, as I see to be necessary to render them a satisfaction to infinite justice, lest I should blaspheme. Perhaps Satan is only trying to engage me with these fears to keep me longer in chains. I fear, also, that I have not known anything of true faith in Jesus, because I see not the complete value of His atonement to

Divine justice, and because the burden of my sins is too light. But, oh, the precious words, 'In no wise'! Guide me, Lord, safely and surely."

"29th.—Passed to-day, while coming from Achany to Creich, a place where, a few days ago, a poor wretch hanged himself. Before coming to the spot, was graciously permitted to taste some comfort from the hope set before me. That which particularly displays the considerate condescension of the Almighty — the appointment of men of like passions with ourselves to convey His mind and will to us in the ministration of the Gospel—is the very thing which I took, and take, as the occasion of strengthening my indifference. What nature has been so honoured as that of man? It was in it that the great redemption was wrought out; it is through it that it is applied. When thinking of the adaptation of the Saviour to the great work which He undertook, for the first time remarked, and was more than satisfied with, the infinite satisfaction which the law must have received from the internal holiness of Him who was made under it."

The perplexities and fears of this season of groping for fuller light, fitted him in after life to deal gently with doubting souls, and to lead them to the feet of the Saviour. Prayer was his constant solace. A fellow-student who knew him intimately at this period of agonising sorrow, after referring to the manner in which the news of his father's death was conveyed to him, writes:—"Without uttering a word, Mr Kennedy turned away slowly, walked into his bedroom, and, with a half-stifled cry or moan, threw himself upon his bed, where, without undressing, he lay until an early hour in the morning, when he left for home by the 'Defiance'

coach, then running between Aberdeen and Inverness. Within a fortnight he returned to Aberdeen another, and to all appearance a new, man. No change could be more complete than that which was visible in his whole nature. His former indifference to Divine things had given place in his mind to deep seriousness, his self-sufficiency to self-abasement, the things of time to the things of eternity—‘old things had passed away, all things had become new.’ The new song alone seemed to be wanting. Perhaps he had not then fully closed with the Gospel offer. Whatever was the cause, he did not then profess to experience much of the peace which flows from believing and a well-grounded assurance of sin forgiven, and certainly he knew nothing of those raptures and high joys of which we now-a-days hear so much, but which too often prove so deceptive. His mind during that period, and until the close of the session, appeared to me to be chiefly occupied with that deep sense of the majesty and sovereignty of God, the purity of the Divine law, and the ‘exceeding sinfulness of sin,’ which is the best preparative for an intelligent and saving appreciation of the Gospel remedy. This state of mind was pretty apparent in the popular discourse which about this time he had to deliver in the hall, a discourse which was described from the professorial chair as ‘containing much that was excellent, and which gave promise of future eminence, but, at the same time, too Methodistical in its tone and spirit’—a thing which he was advised against. ‘I have no ambition for any higher praise,’ was his remark to me on our way home; ‘if that be the spirit of Methodism, I trust it shall never cease to be one of the characteristics of my pulpit ministrations.’ ”

The keen controversy which eventuated, in 1843, in the Disruption of the Church of Scotland, was in progress, and hastening to its ultimate issue, while he was pursuing his studies at the University (of the Granite City). It was a stirring time. And young Kennedy was not a mere casual spectator of the interesting situation. His mind was of too active a cast not to be deeply occupied in a discussion which convulsed the religious life of Scotland to its very foundation. Born and bred in an atmosphere fragrant with the purest evangelical aroma, it could scarcely be expected that he would be anything other than a hearty ally of the party in the Church who ably struggled for the crown rights of the Redeemer, and the Scriptural emancipation of the religious community.

It does not, of course, lie within the limits of these pages to enter into a detailed record of the questions which, after patient deliberation, led to the formation of the Free Church; but the active and leading part taken by the subject of this memoir, in later years, in maintaining the fundamental principles of the Church he loved, requires that a few of the more prominent positions involved in the Disruption controversy should be noticed.

In 1832 the honour of the Moderator's Chair was conferred on Dr Chalmers. "So many as eight Presbyteries and three Synods had that year sent up overtures to the Supreme Ecclesiastical Court, supplicating the Assembly to devise some means for preventing the settlement of unacceptable ministers, and for giving significance and effect to what had been reduced to a dead form—the call by the people. For many years after the restoration of patronage by the Act of 1712,

full effect was given to the popular voice; the cases being numerous in which the nominee of the patron was rejected solely because of the opposition of the congregation; and not a single instance occurring in which the attachment of three or four signatures barely to the call was held to be sufficient. Matters changed, however, as the century advanced, and the decisions of the Supreme Court became hostile to the admission of the concurrence of the people as an indispensable element in the formation of the pastoral tie. It became, finally, the opinion of the majority in the General Assembly that effect should be given to the presentation of the patron, with an entire disregard of any opposition, however strong or prevalent among the people. The form of the call was preserved, but all meaning was taken out of it. In the course of time, instances occurred when on the day set apart for ordination, or induction, the church doors were found closed or barricaded, or a mob appeared who would not suffer the Presbytery to proceed with the ungracious work of settling a minister over a reclaiming congregation. In some cases, the members of Presbytery were waylaid and borne off, so that, when the hour for the public service came, in an empty church, the presentee was left in inglorious solitude, without a Presbytery to ordain him. Against such methods of opposition the aid of the civil power was asked, and granted, and the unseemly sight was witnessed of Presbyteries going forward to the ordination service guarded by dragoons—of ministers placed in their parishes at the point of the bayonet.

“ The present century brought with it a better state of things. The growing minorities in the General

Assembly, by which pluralities and kindred things were condemned, gave token that the days of Moderatism were numbered. There were a few among the evangelical clergy who, contemplating the great improvement which had taken place in the mode in which patronage was exercised, and fearful of the issues to which the controversy might lead, would have wished that a few years more of peaceful progress should elapse ere the shock of collision came. But by the overwhelming majority it was felt that there could be no further delay. The times at last seemed favourable, and not a few secondary considerations conspired to urge them on.

“ In 1834, when the Evangelical party obtained the power, it became their duty to redress the grievances against which they had so long been protesting during the time of Moderate ascendancy. Two of these received immediate attention.

“ First, they reversed the policy of the Moderate party in regard to the settlement of ministers. The call of the people, which had been all but extinguished, must be revived, and the old law of the Church must be acted on, that ‘ no minister be intruded on any congregation contrary to the will of the people.’ After much consultation, a rule was adopted—the Veto Law—as being the mildest form in which to give effect to the call—all who did not oppose the presentee were counted as his supporters. Some thought that the abolition of patronage should have been sought, but that would have required an Act of Parliament, and the prospect of gaining the assent of the House of Lords at that time was hopeless. Here, on the other hand, was a thing which the Church might do, and had legally the power of doing, as the Crown lawyers of the day assured her.

At the same time, men were free to advocate the abolition of patronage if they saw fit, but this was a thing which could be done at once.

“ A second step was that all chapel ministers were to have Kirk Sessions, and were admitted to a seat in the Courts of the Church.

“ Under the first there arose a case at Auchterarder, where the parishioners were all but unanimous in rejecting the presentee. Considering himself wronged, he applied to the Civil Courts for redress. There was long litigation, but ultimately the decision was to the effect that the Church was not at liberty to make the resistance of the congregation a ground for refusing to go on with the settlement. The rule of the Established Church must be that the judgment and the feelings of a Christian congregation were of no account.”

By this decision, and the principles of law laid down at the time, the Church's claim to inherent spiritual jurisdiction and independence was crushed. Her only jurisdiction was what the law of the land conferred; and her only freedom was that conceded by the State. The case of the parish of Marnoch, where the only supporter of the presentee was the innkeeper, served to illustrate the power claimed and exercised by the Civil Courts.

Dr Chalmbers, the acknowledged leading spirit in the great Evangelical movement, sums up the principles in dispute as between the Church and the State in the following sentence:—“ The free jurisdiction of the Church in things spiritual—the Headship of Christ—the authority of His Bible as the great statute book, not to be lorded over by any power on earth—a deference to our own standards in all that is ecclesiastical—

and what is more, a submission unexcepted and entire to the civil law in all that is civil—these are our principles—these, and not personal feelings, are what you ask us to give up, by giving in to those adversaries who have put forth an unhallowed hand upon them.”

The same eminent authority, in his address as Moderator of the first Free Church General Assembly, said:—“To be more plain, let me be more particular. The Voluntaries mistake us, if they conceive us to be Voluntaries. We hold by the duty of the Government to give of their resources and their means for the maintenance of a Gospel ministry in the land; and we pray that their eyes may be opened, so that they may learn how to acquit themselves as the protectors of the Church, and not as its corrupters or its tyrants. We pray that the sin of Uzziah, into which they have fallen, may be forgiven them, and that those days of light and blessedness may speedily arrive, when ‘kings shall be the nursing-fathers, and queens the nursing-mothers,’ of our Zion. In a word, we hold that every part and every function of a Commonwealth should be leavened with Christianity, and that every functionary, from the highest to the lowest, should, in their respective spheres, do all that in them lies to countenance and uphold it. That is to say, though we quit the Establishment, we go out on the Establishment principle; we quit a vitiated Establishment, but would rejoice in returning to a pure one. To express it otherwise—we are the advocates for a national recognition and national support of religion—and we are not Voluntaries.” He adds—“Still more resolutely do we disclaim all fellowship with men who, under the guise of direct and declared opposition, lift a menacing front against ‘the powers

that be': or disdaining government, and impatient of restraint, manifest a spirit of contention and defiance. . . . If on the flag of your free and constitutional Church you are willing to inscribe that you are no Voluntaries, then still more there will be an utter absence of sympathy on your part with the demagogue and agitator of the day—so that in golden characters may be seen and read of all men this other inscription, that you are no Anarchists."

The great principles involved in the "Ten Years' Conflict" Mr Kennedy early adopted, and ever afterwards continued to maintain with increasing confidence and decision.

In the spring of 1843 he finished his curriculum, which came to a close a year earlier than the ordinary course required. The following August he was licensed to preach by the Presbytery of Chanonry. "On the evening before receiving license he subjected himself to a searching scrutiny. The results he arrived at are valuable, both because of the light they cast on what he believed to be the state of his mind, and as an example of honest introspection." They were as follows:—

"Want of singleness of aim at the glory of God, self uncrucified, wanderings of mind in and out of duty. Cannot feel assured of having gone through a thorough conversion work.

"Want of a proper appreciation of the honour of Christ's service.

"Inadequate feeling of the immense responsibility of preaching the Gospel.

"Not appreciating the value of immortal souls.

"Want of experiencing somewhat of Isaiah vi.

“ Want of proper attachment to the word of God.

“ Great ignorance of the well-ordered Covenant.

“ A prey to slavish fears of man which bring a snare.

“ Hardness and insensibility my reigning disease.

“ The slave of unbelief.

“ Want of practising my knowledge of the distinction between the two Covenants.

“ Ignorance of the constraining love of Christ.

“ Cannot clear my call to the ministry, nor my effectual call by the Spirit. ‘ Take my yoke upon you ’ binds to the service of Christ, but special qualifications, special grace, and special providence needed to clear a call to this its highest department. What a catalogue of wants ! but oh ! what a fulness.

“ Passages of Scripture showing my pressing wants and needed preparation for the ministry are—Isa. vi., Psalm li., Rom. xii., 2 Cor. v., Psalm xviii., Epistles to Timothy, Matt. xi., 29-30.”

Such was the spirit in which Mr Kennedy entered on the sacred work of the ministry.

An interesting reminiscence connected with his license is recorded by himself in an address “ to the readers ” of a volume of his sermons, published by request, during the last year of his ministry. Here it is:—“ On the day on which I was licensed, the late Mr Stewart of Cromarty said to me—‘ John, I think I know you now. Take one advice from me—don’t write your sermons. Spend your time in thinking, for be assured if you do not express clearly it will be because you have not thought sufficiently ! ’ ‘ This counsel,’ he continues, ‘ I was constrained to follow, because of the pressure of work that came upon me, immediately after being licensed, on the busy year of the Disruption, and which

certainly did not become less, as years were passing by, till the 38th year of my ministry was reached.' "

His first public sermon, which was to him a severe ordeal, as similar experience has been to not a few of the most famous preachers, was delivered in the church-yard of Killearnan, during the sitting of the General Assembly, in October, 1843. The concourse of people that assembled on that calm autumn Sabbath from all the neighbouring parishes was immense. Vast numbers travelled great distances to hear the promising son of a revered and saintly father. High expectations were entertained regarding young "Mr John," as he was then familiarly called. And although he was not himself, either then or in after-life, disposed to think of this, his first, pulpit effort with any other feeling than that of shame, it was far otherwise with the more thoughtful and discerning portion of his audience. Many of the most advanced Christians were filled with delight, not unmingled with amazement, at his profound views and strong grasp of divine truth. The high position he thus obtained at the beginning of his career he not only maintained, but advanced therein increasingly throughout his subsequent ministry.

Early in 1844 the Free Church congregation of Dingwall — the county town of Ross — newly formed under the fostering care of Dr Macdonald of Ferintosh, presented a call to Mr Kennedy. Another congregation addressed a call to him at the same time; but he accepted the former. The situation of which he made choice was peculiarly adapted for the extensive work in which he was afterwards to be engaged. Standing at the head of the Cromarty Firth, Dingwall lies within easy reach of the numerous parishes forming the neigh-

bouring Presbyteries of Tain, Chanonry, and Inverness. It also is the centre of communication with the North-West Highlands, as well as with Skye and the Outer Hebrides. Near by is Strathpeffer Spa, the "Harrogate of Scotland," the fame of whose mineral waters attracts crowds of visitors from all parts of the land. Many years before the close of Mr Kennedy's ministry railway travelling facilities had reached Dingwall, and been extended to Wick and Thurso in the north, and Stroneferry in the west. In these local advantageous circumstances, the place of Mr Kennedy's stated ministry seems to have been specially appointed for him, whose services in the Gospel had afterwards been so eagerly sought by, and so largely blessed to, many in the several parishes composing the Highlands.

In the month of February (1844) Mr Kennedy was inducted to the charge of the Free Church congregation of Dingwall. The services connected with the ordination and induction were conducted by Mr Campbell, Kiltearn, and Mr Flyter, Alness—the former preached in Gaelic, and the latter in English.

The following interesting statement, from the pen of Mrs Kennedy, throws light on the general condition of religious matters in Dingwall at the time of her husband's settlement:—

"A young man beginning his ministry at such an era as the Disruption had great advantages, if he also had his testing times of trial, especially if he had to gather a congregation, as was the case in Dingwall. The Established minister did not sever his connection with the National Church, and the greater part of the upper strata of society remained with him. The Established congregation at Dingwall always continued to number

more than any other in Ross-shire, as almost all the clergymen of that county joined the Free Church, and their people with them. But as the value of a congregation does not consist either in numbers or in caste, so the newly-formed one at Dingwall, if small and poor to begin with, contained what to a young minister was much more valuable. For he had among his congregation, as his present strength under God, a few praying men and women, experienced Christians; and further, as his future source of comfort, young people who were constrained to study for themselves the heart-stirring principles of Disruption times. . . . Some, indeed, who had not much mind, were contented with saying that they thought it was safe for them to be where the people of God were, and by thus 'following the footsteps of the flock,' might they not attain to higher things? Thus a revived and sifted remnant sought to obtain a pastor who could feed their souls, and were led to give a call to Mr Kennedy, or, as the Gaelic people always styled him, Maighistear Ian."

The pastor, whom the "sifted remnant sought," found in Dingwall not a few who knew the Lord in truth. These rallied round the young attractive minister, and warmly supported him with their sympathy and prayers. The older members of the congregation, accustomed as they had been to hear the Gospel preached by the most famous veterans of the Ross-shire pulpit — a county specially noted, during a season of decades, for its gifted evangelical ministry — were not easily satisfied with the ministrations of the sanctuary. But from the outset of Mr Kennedy's incumbency, the most critical and fastidious were most devoted to him. His sermons placed him above

criticism in their estimation, because they embodied truths reckoned essential in a right system of theology.

At the commencement of his ministry, Mr Kennedy had, as his neighbours, Dr Macdonald in Ferintosh; Mr Sage in Resolis; Mr Stewart in Cromarty; Mr Charles Mackintosh in Tain; and others celebrated in their day. But in the midst of a galaxy of men so remarkable for pulpit power, it was felt that a voice of no ordinary compass was beginning to sound in the county town of Ross. Those eminent fathers, then struggling under the storm that left their congregations and themselves homeless, hailed with unfeigned delight the fresh and fervent young preacher who was to proclaim the glad tidings of great joy throughout the Highlands when themselves had gone to their reward. It was only a man of outstanding and conspicuous gifts and talents who could have made an impression at that time in Ross-shire, for truly there were giants in those days. But Mr Kennedy at the outset attained to a front place among the foremost ministers of the Church of Scotland Free, which abounded in preachers of rare eloquence and almost unique spiritual earnestness and power.

At the commencement of his ministerial duties, Mr Kennedy "had to break ground in almost all departments of work." From Mrs Kennedy's account, already referred to, the following observations are culled:—"He had three services on Sabbath—a service in Gaelic from 11 A.M. till 1.30 P.M.; a service in English at 1.45 P.M.; and an evening service in Gaelic and English alternately. In later years the evening service was conducted always in English. Classes were commenced for both young men and young women. Two congregational prayer-meetings were held during the week—one

in Gaelic on Tuesday evening, and one in English on Wednesday evening. The Tuesday meeting, which was a season of peculiar enjoyment to the pastor, was attended by numbers from the adjacent parishes. It was a most encouraging meeting, and formed a special feature of the congregational life. This meeting being held on Tuesday, a day of the week when there were no communion services in any parish, the pastor was generally at home. His discourses on these occasions, which were profitable and instructive to the Lord's people, were based on the Book of Psalms. In this connection it is interesting to notice a remark he made about the beginning of his ministry to an intimate friend—'I think,' he said, 'not until I have gone over the Book of Psalms will my ministry be ended in Dingwall.' This proved true, for on the week before he left Dingwall for Rome, whence he did not return in life, the subject of exposition was the 150th Psalm."

Fairly started on his ministerial career, Mr Kennedy proved himself a diligent and laborious pastor. Though his time and services were so largely drawn upon by other congregations, North and South, and ungrudgingly rendered, he did not neglect the portion of the vineyard specially committed to his charge. In addition to the ordinary duties of the sanctuary already stated, diets of catechising went on vigorously; Bible classes were held on week-day evenings for the young; and the sick were assiduously visited. For this last important part of a minister's work he was particularly qualified. His presence in the sick chamber, always heartily welcomed, was like the incoming of a sunbeam. He entered so tenderly and so sympathetically into the condition of the sufferers, that the patients felt for the time being, as

if their pains were alleviated, and a measure of comfort restored.

Here is a death-bed scene from Mr Kennedy's pen:—

“ Having got anxious about a sick neighbour,” he writes, “ whom I had been visiting, I went for the doctor to examine her, and he found that a deadly disease was making such rapid progress that she had only a short time to live. I deemed it my duty to tell her the doctor's opinion. After doing so as gently, but as plainly, as I could, she seemed startled, the idea of death being near not having been previously before her mind. Shrinking from realising her danger, she referred to the opinion of another doctor, and to all that she regarded as favourable symptoms in her case. Having repeated my conviction of her case, I prayed with her, and left. Mentioning to those around what I had told her, she said she thought the doctor was wrong in his opinion, for she felt better. Observing the servant having a sad expression of face, she said, ‘ Put away that gloomy face.’ With a few visitors she entered into a light conversation, and she and they were laughing together just before my second visit. I then found it equally difficult as at first to make her realise that there was danger. A third time I visited her, and found her still more averse than before to believe that her end was near. I came away in a very saddened state of feeling, but returned at a late hour that same night. On this occasion she began for the first time during her illness to look death in the face. During that night I was sent for, and found that in the interval she had passed through a wonderful revolution of feeling.

She confessed that for a time she had been forgetting God, but that now she felt His calling to be, 'Prepare to meet thy God.' 'It is a solemn thing to die; what do I require to prepare me for it?' I then endeavoured to answer her question, and had a long conversation with her. Thinking her end was just at hand, she called the inmates one by one, and gave them seasonable advice, especially warning them to make use of their Sabbath opportunities. During her last day, looking out at the window, she said, 'It is a solemn thing to be taking a last look of the sun; but in heaven there is no need of the sun, for the Lord Himself is the light thereof. I am resolved to cling to Jesus to the last; I have none else; and though I am the chief of sinners, His blood can cleanse from all sin.'

'Praying, she said, 'Blessed Jesus, leave me not in this trying hour; I will not let Thee go except Thou bless me. Light up the dark valley for my soul.' Being able to take a little water, which the spasms prevented her doing for some time before, she said, 'What a mercy to relieve the burning thirst!' I answered, 'It is one of the last drops of mercy you need for your body.' 'Yes,' she said, 'but it cost Him dear to procure that for me. It is a solemn thing to feel death creeping up; it is now just above my knee; death has bound my feet so that I cannot move them!' Going back at four o'clock, Mr D—— asked me to pray with her. She joined distinctly in the petitions. She then repeated the words, 'Into Thy hands I commit my spirit, for Thou hast redeemed me. Keep near me, blessed Jesus, in the swellings of Jordan. Lord, receive my spirit, but help me to wait with patience my appointed time. How could I have gone through this but for the light of

His face? He has kept me in perfect peace, clinging to the promise and the blood which cleanseth from all sin.' ”

Four years after his settlement at Dingwall, Mr Kennedy married Miss Mary Mackenzie, daughter of Major Forbes Mackenzie, Fodderty. Four children were born of the marriage, two of whom died in infancy. Their first born, a daughter, was taken away at the early age of four. It was a sore bereavement, but the godly parents were enabled to regard it as the chastisement of a loving Father, and part of “the all things that work together for good to them that love God.” Always possessed of a latent fund of affection and exquisite sensibility, Mr Kennedy’s powers of sympathy visibly increased after his trying affliction. In his personal life and in his public ministry, it was manifest that the agony of sorrow brought forth the peaceable fruits of righteousness.

The following touching letter to Mrs Kennedy, who, after their bereavement, had gone to England for change, indicates his state of feeling under the heavy ordeal:—

“Dingwall, 6th May, 1854.

“MY BELOVED MARY,—It is strange how in our separation our feelings and thoughts revert in the same way to the same object. It is not wonderful after all, for until we die we may expect to feel a blank in our mental affection and an emptiness in our heart, whatever else we embrace. But let us learn, instead of looking back with aching hearts, to look up with brightening eyes to the bosom of Christ, where she is who was torn from ours. Oh, for affections set on things above, and for hearts united to fear the Lord! May the Lord

soothe our hearts by the Word of His grace, giving assurance of rest where there shall be no trial, and of communion where there shall be no partings.

“I have been meditating to-day on Christ as a sacrifice—on His substitution—the imputation of sin to Him as surety for His people—His death under the curse—and His act as High Priest in presenting Himself on the cross as a sin-offering to God. I feel my need of a heart broken for sin, and from it, in order to study this subject with delight, and faith in the Son of God to feel the influence of it. How shrouded in darkness in relation to us is the work of Christ—or rather we before it—if the glory of His Person is not seen to shine upon it!

“My engagements for next week are:—Monday, ordination of elders in Urray; Tuesday, writing the Synod Record; Wednesday, Presbytery at Kilmorack; Thursday, preaching at Nairn; Friday, the school is to be examined by Dr Cumming.”

The briefest sketch of Mr Kennedy's laborious and eminently useful life would be altogether defective and inadequate without some allusion to the Sacramental occasions at the county town of Ross. And although the limited space allotted to this memoir does not admit of a minute account, the prominence attained by the Dingwall Communion throughout the Northern Highlands, requires that some of their features should be noticed.

It was customary to dispense the Sacrament of the Lord's Supper twice a year, viz., on the first Sabbath of February and on the first Sabbath of August. Services were held on five days on each occasion. The English section of the congregation worshipped in the church,

but the Gaelic section, in the summer season, met in the open air. The place where the meetings were held was an open space in a secluded spot, partly sheltered by lofty trees, towards the west-end of the town. The Communion tables were spread in front of the preachers' tent, and around them the people arranged themselves in becoming order. A stranger joining the congregation on the Sabbath morning a little before the time announced for the commencement of the service, would be struck with the vastness of its proportions, covering quite a wide area of land. The stillness of the environment and the decorum and solemnity of the great assembly would not escape his notice. Besides the regular congregation, the gathering was augmented by multitudes from all the surrounding parishes, as well as by large numbers of the choicest of God's heritage, from the neighbouring counties of Inverness, Sutherland, and Caithness, and a few from Edinburgh and Glasgow. To the natives of the place, especially the older people, a Dingwall Communion recalled the good old days of the Ross-shire Fathers, whose labours and times have been so vividly depicted in the interesting sketches that are met with in the following work.

Mr Kennedy's assistants at the celebration of this sacred ordinance varied during the course of his ministry. During his earlier years, Dr Macdonald of Ferintosh, whose life he afterwards gave to the world under the title of "The Apostle of the North," was invariably present up till his death in 1849. He was a most rousing, impressive, and powerful preacher, noted above his contemporaries for rare perspicuity of style, and fulness and force of evangelical statement. His preaching was largely blessed of God all over the High-

lands for the conversion of souls, and his praise was in all the churches. Dr Mackintosh of Tain, though often in feeble health, and frequently partly laid aside from the full exercise of his ministry, seldom failed to discharge his share of the duties of the sacred ordinance. His preaching, though different in manner from that of "the Apostle of the North," was sweet and savoury to those who desired "the sincere milk of the Word." Mr Stewart of Cromarty, regarding whom it has been said, that as a preacher he "rivalled, if he did not excel, the most eminently gifted ministers either in or out of the Establishment, and whose views of the deeper mysteries of redemption were not only sound and Scriptural, but vivid, striking, and impressive," was a valued and warm friend of the young minister of Dingwall, till his removal from the Church below in the year 1847. Mr Sage of Resolis, whose memoir in later years Mr Kennedy contributed to the volume of "Disruption Worthies of the Highlands," cordially gave his services, which were always acceptable to his esteemed neighbour. Invariably clear and to the point, Mr Sage never failed in his discourses to be edifying and instructive. Mr Macdonald of Urray, Mr Kennedy's brother-in-law, a man of steadfast and unwavering principles, and a capable and fragrant preacher of the "glad tidings," was a constant and unfailing friend and helper. Dr Mackay of Inverness, who attained to an honoured and patriarchal age, and whose sterling worth and notable preaching powers are still fresh in memory, was welcomed at the Dingwall communions during the whole of Mr Kennedy's ministry. Dr Aird of Creich, who is still spared to the Church, and bearing testimony, as in former days, to the doctrines of grace, in their fulness,

with undiminished fidelity and zeal, and proclaiming the "good news" with all the fervour and faithfulness of his younger years, when he and other like-minded men bravely struggled for the crown rights of Jesus, and an unfettered Gospel, had always a large and important share of the communion services assigned to him, and was an attached and life-long friend of his gifted brother.

In later years, when questions arose that have since led to protracted and keen discussion in the Church courts, Mr Kennedy became intimately acquainted with many of the leading ministers of the South. In the rising currents which then began to manifest themselves in the Church and country, he was deeply interested. He viewed the new movements in process of formation with feelings of anxiety. The Southern brethren, who entertained similar views of the situation beginning to present itself, naturally looked to him as a powerful ally in the rapidly-approaching contest, and hailed with satisfaction the acquisition of a champion, whose distinguished eminence and commanding influence had by this time become paramount throughout the northern counties.

Up to this time, although Mr Kennedy admired many of the leaders of the Church, he was not to any great extent personally acquainted with them. On the public questions of the day he had held his peace for years, and did not seem to care for platform speaking. It was only when forced in the interests of the truths he held so dear that he reluctantly entered the turbulent arena of controversy. Preaching the gospel was the work in which he delighted and in which he pre-eminently excelled. It was with a feeling of relief that he left the platform of debate to resume again the loved duty of

calling sinners to repentance and edifying the children of God. But if changed times and conditions brought in their train things that were not to his liking, they were also the means of bringing noted men of kindred spirit from the Lowlands to the Manse of Dingwall, between whom and the minister there grew up a strong and lasting attachment. Among those whose friendship was at that time formed, Dr Martin, of Edinburgh, held a place peculiarly his own. The Doctor became a special favourite with the Dingwall people. During Mr Kennedy's absence in Canada, Dr Martin occupied his pulpit, and the congregation had thus frequent opportunities of hearing his discourses, which were powerfully intellectual. His contributions to theology have acquired for him a position among the foremost of Scottish divines. Dr Nixon, of Montrose, well known in the Church as an impressive and eloquent preacher, and a forceful and distinguished platform orator, was united in intimate fellowship with Mr Kennedy. Endowed with a clear, massive, and energetic mind, Dr Nixon advocated with conspicuous ability and manly courage during a long public life (he still lives in retirement) what he regarded as the cause of truth and righteousness. Dr Begg, the able and sagacious leader of the minority in the Church, was another of the famous men whose confidence and genuine friendship Mr Kennedy enjoyed. Dr Begg's pulpit gifts were early recognised—his skill and power in debate, his coolness of temper, his clear knowledge of the subject in hand, his singular tact and wisdom, and his readiness of utterance, all combined to mark him out as eminently qualified for the position he occupied and adorned. On the removal of this distinguished servant of Christ, in the year 1883, Mr Kennedy

was called to discharge the painful duty of preaching his funeral sermon. And though then in feeble health, he journeyed all the way to Edinburgh in the chill weather of October to perform this last token of respect and esteem to his departed friend and brother. In the course of his sermon on that occasion, after referring to the death of other well-known servants of the Lord, he said :—“ But of all the deaths of our Disruption leaders, that of him who has been taken away has most deeply affected me. For this there are various reasons. He is the last of the men who took the most prominent positions in the Ten Years’ Conflict. I knew him best of all, for with none of the others was I, to any considerable extent, personally acquainted. And when he admitted me to his intimate friendship, he so won by affection and respect, that the shock of his sudden death overpoweringly affected me. I also knew the position which he occupied in the Church as so entirely his own that when he ceased to fill it, it would remain a blank. He was the acknowledged leader of a decreasing minority in our Church, whose views accorded with my own, and the loss of a leader was added to the loss of a friend, to make his sudden removal a more afflictive event. He whose death we mourn to-day,” he continued, “ was one, in form and features, such that his impressive appearance photographed his portrait on the memories of all who saw him. His figure and his gait were emblems of his powerful intellect, and of the manly independence with which he held, and acted on, the views which he adopted ; while his bright eye, and his ready smile, led one to expect the clearness and the pleasantness with which he unfailingly stated his opinions. Never were mind and body, in any person, more adapted to each

other. Never demonstrative in expressions of kindness, he yet was capable of tender sympathy, as well as of wise and steadfast friendship. Of this in times of weakness and of trouble I have had sweet experience, which it would be base to forget."

Besides these, men like Drs Gibson and Bonar, and others of note, spent pleasant intervals in Mr Kennedy's bright, happy, and hospitable home.

The church built at Dingwall shortly after the Disruption, having, in the process of time, fallen into a state of disrepair, it was found necessary to erect a new one. In 1867 plans were agreed upon, the building commenced forthwith, and the handsome church which stands opposite the railway station was finished and ready for service in 1870.

At this period of his life Mr Kennedy was seized by serious illness, which laid him completely aside for some time from public duty. After he had so far recovered as to be able for the journey, he went to London. While there he made the personal acquaintance of Mr Spurgeon, and was during the weeks of his sojourn in the great Metropolis a regular hearer at the Tabernacle. The celebrated London preacher and the northern divine, though distinct from one another in some of their mental tendency and colouring, had, nevertheless, many features in common. If the ordinance of baptism be excepted, their views of Scripture and of the fundamental doctrines of redemption harmonised completely. Any slight divergence could be easily overlooked, in view of the continents over which they could agreeably travel together. Their acquaintance soon matured into affectionate fellowship, and before Mr Kennedy left London he obtained Mr Spurgeon's consent to come to Dingwall



THE FREE CHURCH OF DINGWALL.

to open the new church. When it became known that the famous Baptist preacher was to occupy Mr Kennedy's pulpit some wondered, but far the greater number were delighted at the happy prospect of hearing a man so highly gifted, whose published sermons they knew and appreciated. The time arrived. It was a bright, sunny day in the flowery month of May. Immense crowds flocked from all directions. The new building was packed to its utmost capacity, every inch of standing ground within the walls being occupied, and, after all, large numbers failed to obtain admission. In these circumstances, Mr Spurgeon very kindly and considerately agreed to preach in the open air in the evening, when a vast multitude assembled.

On Mr Spurgeon's return to London, Mr Kennedy received the following letter from him:—

“MY VERY DEAR BROTHER,—You are very kind to express the pleasure my visit gave you, but rest assured mine was quite equal to yours. It was a sunny spot in a very sunny life when I saw you and your dear wife and family and your beloved people. I shall always look back on it with unfeigned joy, and we will even talk of it in heaven, for the Lord was there. I trust and pray that you have fully recovered the elasticity of your spirit, which is oil to the bones.

“I have had small strokes of gout, but otherwise was never better—I wish I could add, never nearer God. Still, I walk in the light, and have fellowship with Him and the blood—ah, there's the joy of it, the blood cleanseth me from all sin. I should delight to see a more solemn and deeper religious work going on in and around all churches. We must unite in prayer for this. God has not left us, but we long to sing, ‘The right

'hand of the Lord doeth valiantly!' I am a scant letter-writer; you know how to excuse me; but an epistle from you will always be precious, and, time being given, would find a reply. Present my love in the Lord to Mrs Kennedy and yours, all of them. My wife is marvellously better. Pray for my two boys when you have the Master's ear. One word more for you. Glory in infirmities, because the power of Christ doth rest upon you. You see the infirmities most, but others see the power and feel it, and glorify God for it.—Your own brother in the Lord's house,

“C. H. SPURGEON.”

In 1873 Mr Kennedy had the degree of D.D. conferred on him. The Presbytery of Dingwall, in recording in the minutes the honour bestowed on their talented brother, said—“For his many eminent services rendered to the cause of God and truth, his alma mater, the University of Aberdeen, conferred on him the degree of D.D., and, in the opinion of this Presbytery, that honour was never more worthily bestowed.”

Dr Kennedy remained in his first charge. He loved his own people, and delighted to dwell among them. They revered and venerated their minister, and were, indeed, proud to have as their pastor one whose ministerial gifts were so extensively acknowledged and admired, and whose popularity as a herald of the cross continued to increase as the years rolled on. To their credit, be it said, they did not claim for themselves exclusively preaching powers which were manifestly intended for the whole Church. They cheerfully allowed him to travel from parish to parish, officiating at the dispensation of the Lord's Supper, and taking a leading part in other duties where special services were to be

conducted. His light was too brilliant to be hid. Other congregations from time to time tried to woo him away from Dingwall. In 1853 a call was addressed to him from Dunoon. In 1854 he was invited to undertake a charge in Australia. Two calls were laid on the table of the Presbytery on the same day in 1857—one from the Gaelic congregation of Greenock, the other from the congregation of Tain, signed by 1290 members and adherents. In 1863 a call came to him from Renfield Church, Glasgow. In 1872 the Greenock congregation made a second effort to have him as their minister. Besides these public invitations, he was frequently approached in private with a view to induce him to change his sphere of labour, but he turned a deaf ear to them all.

The following letter sheds light on his mental attitude in this connection:—

“ Gairloch, Sept. 17th.

“ MY DEAR FRIEND,—I have been thinking a good deal about this call that the Greenock congregation are moving in. At present I can see nothing that indicates I should part with my present charge, and am writing to-night to Greenock with the view of stopping further proceedings. I desiderate, however, still more assurance that my doing so is according to the mind of God; but I have long since come to the conclusion that dubiety suffices to justify one's remaining where he is. If that dubiety results from lack of uprightness it is sinful; but while it lasts one could not conscientiously remove. Meantime, as my duty, when I came to Dingwall, was made clear to me, I must abide there until it is made as clear to me that I should leave it.

“ I have not been without enjoyment in my work since I saw you, and this has been all the sweeter because it seems to have been shared by others. The communion season here, which is just over, was the occasion of my coming to this place, and to-morrow I return home, having various engagements. To-day I had more of understanding than of heart-work, but I at least, was conscious of how far short my feeling was of my thinking. When the mind gets what whets the heart's thirst, though this adds to the pain, it yields some profit. I had a solemnising view since coming here of God's long-suffering. I saw it as never before—a preliminary to the exercise of His grace. It suspends the execution of the curse of the first covenant, and gives opportunity for the forth flow of the grace of the second. The Lord Jesus be with your spirit.—Yours ever affectionately,

“ J. KENNEDY.”

Endowed with a stalwart physical frame, Dr Kennedy enjoyed marvellous health, especially considering the enormous amount of his labours, and the exposure in all sorts of weather, which frequent travelling in open conveyances necessarily entailed. He did not spare himself in the service of his Master, but in season and out of season preached the glorious gospel wheresoever opportunity presented itself. His love of preaching and his enjoyment of it were wonderful. Such was his enthusiasm in the Redeemer's cause that he seemed not to weary of proclaiming the message of love and mercy to his fellow-sinners. But, at best, though the spirit is willing the flesh is weak. Even his herculean strength could not always stand the strain of such unremitting activity. His constitution at length threatened to

break up, and he was strongly advised to take rest, an advice to which eventually he reluctantly yielded. Those who best knew him were well aware that if he was to have repose he would have to leave his beloved Scotland, so as to be out of the reach of being invited to engage in service, for he certainly could not resist an invitation to preach so long as any strength remained to enable him to comply with it. Accordingly, in the summer of 1873, in order to be at a safe distance from the sphere of his wonted labours, a voyage to America was arranged. Congregational matters at home were put on a satisfactory footing. As already stated, Dr Martin agreed to act as his substitute during his absence. Through the kindness of his numerous friends ample funds were provided for the contemplated trip—a sum of £650 was subscribed and duly presented to him, along with valuable silver plate. And here, it may be noticed, that he frequently was made the recipient of many tangible evidences of the high esteem in which he was held by a wide circle of admirers. The young men and the young women of his congregation, in whom he took the deepest interest, presented him repeatedly with tokens of their regard and veneration: among the treasured mementoes is a life-size portrait of himself. His own congregation, and other people scattered far and wide all over the North, seemed to take increasing delight in giving expression in substantial form to their attachment to him. On the occasion of his visit to the Continent he was presented with £630. Other testimonials, varying from £100 to £150, were given to him at different times during his honoured ministry.

During his visit to America he met with several men of note. The Evangelical Alliance being met at New

York at the time he was there, he had the privilege of hearing some of its most distinguished members speak on one or other of the questions that came up for discussion. In a course of lectures which he delivered to his people on his return home, in which he entered extensively into his American experiences and impressions, he made special mention of the prayers of Dr Hodge. "His prayers," he said, "were those I most enjoyed of all I heard during the meetings of the Evangelical Alliance; next to his, in respect of their fervour, fluency, and unction, I enjoyed the devotional exercises of the Dean of Canterbury (Smith). I had the rare privilege," he continued, "of conversation with Hodge in his own house at Princeton, but felt too bashful to make use of it, and he was too humble to attempt the kindly patronage that would have put me at my ease." He added, "Dr Hodge, besides Niagara, alone exceeded my preconceptions of men and things in America."

As evincing his spirituality of character and the manner in which he viewed the sublime in nature, the following quotation from his reflections when standing between the torrent and the rock at Niagara Falls may be given:—"In that position it was ecstasy to think of a sinner sheltered by Christ, the Rock of Ages, from the flood of wrath which was poured out on Him, under covert of whose merit the gentle dew of grace refresheth the heart of him who enjoys the Passover feast of peace."

He heard one of Henry Ward Beecher's most eloquent orations, but was not impressed with the man. He considered him, in some respects, a remarkable person, effective in elocution and manner, but lacking in real intensity of feeling. He thus recorded his impressions of him:—

“Fluent he certainly was, effective in his elocution and manner, able to stud his oration with sparkling gems of illustration, and often dropping a sparkling saying. One could not listen to him without receiving the impression of his being a very entertaining man. There was great impressiveness of manner and utterance, but it appeared to be artificial. The voice changed as it passed from grave to gay, but the underlying feeling seemed rigid as ice beneath, and a warm thrill from his oratory never touched one’s feelings as one listened to him. . . . He has now openly discarded from his preaching the doctrine of the atonement, and sin as a crime and as a disease he utterly ignores. The universal fatherhood of God is his favourite theme, and his application of it can only fatally mislead the souls who submit to his teaching.”

He had an interview with Sumner, whom he characterised as “the ablest of American statesmen.” The same day he visited the poet Longfellow. “He received me,” he said, “in the Library of George Washington, for his home is the same in which that great man resided. His aspect was very pleasing, and his manner quiet and courteous. His locks were grey, but he seemed still hale. His expression is grave, and even sad. He once endured the agony of having to see his wife, who was the light of his eyes, burnt before his face. A dark shadow has rested on his heart since then.”

On his return home from America, Dr Kennedy resumed his work with fresh vigour and renewed energy. In his correspondence such statements as the following occur:—“I am just at the close of one of the busiest

weeks of my life." "Time for necessary food seems to be all I can reserve from manifold labours." "I am beginning to despair of knowing rest on this side the grave." "I was lately in Glasgow, Edinburgh, and Dundee, preaching in connection with communion services, and addressed public meetings." "I am under engagement for a considerable share of the work at the communions of Dornoch, Shieldaig, Inverness, Alness, Fodderty, and Urray. Our own communion and other work are also in prospect." "I go to Glasgow communion on the 25th, D.V. Inverness follows Glasgow, but we must work while it is day." "I have been better lately than for some time, although having an unusual amount of work." "Preached three times on Sabbath, and made a few visits to sick people in the evening; preached thrice again on Monday, and a sermon and baptism and evening lecture on Tuesday. On Wednesday an English lecture and prayer meeting."

"I am much occupied at my desk at present with a projected work. I am classifying all the sayings of Christ recorded in the Gospels under these eight headings:—(1) Words to Friends; (2) Words to Inquirers; (3) Words to the Multitude; (4) Words to Gainsayers; (5) Words to Devils; (6) Words of Power; (7) Words Expressive of Feeling; (8) Words of Prayer. I would like to arrange and harmonise from the first four heads a system of doctrine, giving a summary of Christ's teaching as a directory to preachers, and then from all the 'Words' educe a series of lessons suited for general readers. But, with all my public engagements, I may never be able to accomplish in detail what I have sketched."

“Overwork has again upset me.” “Have been preaching successively at communions throughout the Highlands; did not dream of weariness while the work and the sweetness lasted.” “Your letter reached me when I was away on a preaching tour in Lewis and Lochbroom.” “I am wonderfully well, although the work of the past ten days was not light, preaching daily, with fatiguing journeys between, both by sea and land.” “Of late I have been without an hour’s leisure.”

These extracts from letters to friends scattered all over the country, furnish but a very inadequate indication of the Doctor’s extensive preaching tours throughout the country. Of him it might truly be said, as was observed of Dr Macdonald, that to preach the gospel had “become his element.” His unwearied apostolic journeys all over the Highlands and elsewhere, during which he broke the bread of life to thousands, were rarely surpassed at any time, and certainly not equalled by any minister in his own generation. He abounded in the work of the Lord, and ardently desired to “spend and be spent” in the service of the Master. It has been said that he never declined an invitation to preach unless previously engaged, or prevented by illness.

In 1880 signs of a dangerous disease began to manifest themselves. He felt his strength gradually ebbing away. Referring to this feeling in a letter to a friend, he writes:—

“It was found lately that I was in for diabetes, and this discovery fell in with previous impressions on my mind, so that it was easy for me to conclude that my end was drawing near.”

Advised by eminent medical skill, he, in 1881, went to Italy for change and rest, with a view to subdue, if

possible, the unmistakable premonitory symptoms of diabetes which had appeared. His numerous friends, having heard of the arrangement in contemplation, presented him with a handsome sum of money. In addressing the gentlemen who waited on him with the gift, among other things, he said:—"Whether my service in the Gospel is soon to cease, or has ceased already, or is to be extended for a season, I know not, and may not ask. Enough that this is known to, and has been determined by the Lord. . . . You have presented to me the means of obtaining the change and repose which I feel to be needful. With my heart I thank you. I think I can truly say that my heart comes out in my words when I express my gratitude for your sympathy and seasonable help. And I would, through you, convey my thanks to all those friends who in all parts of the North have contributed a share of the sum which you have now handed to me."

His visit to the Continent he described in several letters to his friends at home. One of these, addressed to his life-long brother, Dr Aird of Croydon, is as follows:—

"Genoa, April 11th, 1881.

"MY DEAR MR AIRD.—We have now passed three days' journey on our way home. Yesterday we expected to have spent at Geneva, but after our arrival here on Thursday I was taken ill, and had to lie in bed for the last two days. I am to-day better—so well that we intend to start for Geneva this evening, and, if our present purpose is carried out, we shall (D.V.) be in London on Saturday afternoon.

"We have, during the period of our sojourn on the Continent, seen a bewildering amount of what was

beautiful and interesting, and an awful amount of what was heart-breaking in superstition and ungodliness. Throughout all, the Lord was very merciful to us, and our comfort in course of travelling was very great.

“ Most of our time in Italy was spent in Rome, which we found to be exhaustingly interesting. Naples, Pompeii, Putzeole, and Baia impressing us deeply. Oh! it was so solemn to be passing over ground that was the scene of such awful Divine judgments, and which the fire of the Divine displeasure branded all over. I can scarcely define the feeling with which I followed the footsteps of Paul from Putzeole to Rome, where I stood in the hall in which he stood before Cæsar, saw the prison in which he was confined, and was in the church said to be built on the spot on which he was martyred. Amid the world-relic worship of Rome, I feared to be led into a feeling of idolatry, but I could not remain unmoved by the local associations of the great Apostle of the Gentiles.

“ In the midst of our stay at Rome we visited Naples, and since leaving it we visited Pisa and Genoa, and everywhere there are wonders to be seen. But, alas! all the treasures of art, and all the grand structures to be seen, serve only to keep this nation far away from God.

“ No one who has not seen Popery on the Continent can conceive what a hollow, deceitful system it is, and how strong the delusion must be that makes reasonable beings its dupes. But Satan made it according to the old heart's tastes, and uses his fell power to wed them.

“ In Paris only did I see any sign of the breakdown of the power of Popery.”

The mild, charming climate of Italy, where he spent the months of spring, and the rest from his ordinary

labours which he there had, helped, in the kind providence of God, to check for a season the progress of the insidious disease with which he had been seized.

Writing in the month of June, after his return home, he says:—"I am now greatly better. Since the Assembly I am conscious of a marked improvement—an improvement that has gone so far as that I can now do the usual amount of home-work without experiencing any bad results. The only drawback to my recovery is, that I am getting stout again. The sense of decrease was pleasant, and the returning bulk affects me disagreeably." A month or two later he thus expresses himself.—"I am, on the whole, none the worse of my summer work. . . . The future is not mine. It is His who can give it with His blessing, as its moments become present, to all whose hope is in His mercy."

In the autumn of 1882 symptoms of returning illness, which alarmed his friends, again began to appear. His medical advisers insisted on temporary cessation from public work. He deeply felt the trial of being laid aside from his loved employment, but had to yield. Accordingly, he left Dingwall to seek rest and change in the South and West of Scotland. In the course of his movements, he visited such places of interest as Stirling, Oban, the Trossachs, Iona, Staffa, &c.

A few days after leaving Dingwall, he writes from Stirling to his daughter:—"On our return from the Monument there appeared in the west in connection with sunset one of the most impressive scenes I ever looked on. Ben Lomond, Ben Ledi, and Ben Voirlich stood out clear against a brilliant sky, and every outline of the serrated ridges connecting them. Over Ben Lomond there hung a dense cloud, quite like what we

saw over Vesuvius, and a pillar of mist connected the peak of the mountain and the cloud just above. But this column was not, as in the case of Vesuvius, a fiery fume from the jaws of the mountain; it was as if the mountain had wooed the cloud, and they were kissing in the pure empyrean, where no foul passion from earth can pollute. It seemed an emblem of the Christian resting on his rock foundation, and rising to see things above. Beyond the dark cloud next the mountain was a cloudlet, that assumed as we watched it the form of a fish; it seemed all golden, except a streak of pink in the centre, that seemed the backbone of the fish. On it the setting sun shed all the lustre of its light, while all around the sky was speckled with brilliant bits of vapour, which seemed as if a mountain of gold had been broken in fragments, which were scattered into space. While Ben Lomond at its summit was like all the mountain range around it, intensely purple, a luminous haze rested on its southern slope, colouring it with a bright pink shade. A little later the face of the sun, gloriously bright, appeared just over the horizon, with a broad belt across its disc, that seemed like a great black arm thrusting its brightness away from earth. This was altogether a most delightful and a most instructive scene."

He returned to his beloved flock feeling rather better in health. Work was again resumed for some weeks. But about the end of November a severe attack of ague came on, that quite prostrated him for several months.

A week or two before this severe illness had come on, he, at the earnest request of several friends, was prevailed upon to publish a weekly sermon. The original arrangement was that a qualified reporter should be employed

to take down the discourses, Sabbath after Sabbath, as they were delivered before the congregation. But this arrangement fell through very shortly after it had commenced, owing to the serious and protracted illness of the preacher. In reference to this undertaking, the following statement from his own pen, which occurs in a letter "To the Readers of the Sermons," describes the situation. He writes:—"The idea of publishing weekly one of my sermons did not originate in any thinking of mine. It was first entertained by a few friends who, before consulting with me, had so far prepared a scheme, and formed an estimate bearing on the project. The understanding between them and me was that I would undertake to correct the proofs, a reporter furnishing materials to the printer. A month had not passed before the carrying out of this scheme became impossible, owing to the state of my health. But, considering that arrangements for a year had been made, I resolved to do what I could in order to supply a manuscript weekly to the printers, and this I have been enabled to do till now. I cannot look back on the work of the year now closing without feelings of wonder and shame—of wonder because I was enabled to perform the labour, and shame because I gave not worthier matter to my hand to write.

"On no year of my ministry was I so disabled for the work which I undertook, and yet it was easier for me to do it then than at any other time. True, I was an invalid during all the year, and often feeling as if I lay helpless at the gates of death; but, had I been in my previous state of health, I could have found no leisure for what is to me the toil of writing. . . . During the first quarter of the year, always weak, and often in

pain, and sometimes despondent, I wrote a sermon weekly as I lay in bed; and, when I began to move about, frequent interruptions made the work not less difficult than the prostration which preceded. . . . I mention these things to the praise of Him who, in that respect at any rate, perfected His strength in weakness."

There was a comparatively slight return of strength in the following summer (1883), but not to the extent of enabling him to carry on his work at home, though he did occasionally address his beloved flock; far less was there strength to fit him for the assistance he was wont to render his brethren in the Presbytery of Dingwall and elsewhere all over the land. In a letter to the Rev. A. R. Munro, of Alness, to whom invariably his valued services were cheerfully given on communion and other occasions, he writes:—"I am thinking of you and of your assistants and people in connection with the services of this week" (referring to the communion week). "The Lord be with you in His power. It is to me no small sadness to be cast out from fellowship in the services in which week after week I was wont to be engaged, like a broken pot in which no food is ever likely to be prepared for the children. But the will of the Lord be done. I have no cause whatever for complaint, but infinite causes of wonder and praise."

"Summer has come," he remarks in another letter, "and I see the little birds free and joyful. They can pick up crumbs wherever they may find them, and their gladness breaks out into song. But I am still caged, and there is no song and no crumbs for me, such as I hoped to sing and to gather. The restraint laid upon me this week has given me a very sore heart. Give my

love to the Lord's people who may be gathered with you this week."

About the middle of summer an incident occurred in the west of Ross-shire, in which Dr Kennedy took the warmest interest. Sabbath desecration had been carried on at Strome Ferry Station, the western terminus of the Highland Railway, for some considerable time, notwithstanding repeated remonstrances addressed to the Directors of the Company. At length, on the first Sabbath of June, a number, chiefly of the young men of the district, gathered and took quiet possession of the pier, and informed the railway officials that they would allow no work to go on during the Lord's Day. The chief-constable of the county, accompanied by six policemen, soon arrived on the scene. A slight disturbance ensued. Ten of the men who took part in the gathering were apprehended, and lodged in the prison of Dingwall. Dr Kennedy, though he was then in feeble health, immediately espoused the cause of the prisoners, and proceeded at once to adopt measures whereby the men, who, as he believed, were unjustly incarcerated, might have a fair trial. "I am," he writes to a friend, "to advertise for subscriptions in their behalf to-morrow, as well as to meet the expense of raising and prosecuting an action for illegal traffic." He adds, "The men I will bail out to-morrow morning, and they will be home by the evening train." His appeals for help were heartily responded to. Money flowed in from all quarters, and in a few days he had at his disposal a sum sufficient, not only to defray all legal expenses, but to enable him to hand £14 to each of the ten men on their release from jail. In addressing a public meeting at

Dingwall on this subject, he made the following observations on the case:—

“ I feel so warmly towards the poor prisoners of the Calton Jail that I cannot speak coldly regarding their case—so strongly that I may find it difficult to speak calmly. I regard them as specimens of the most law-abiding community in this country. They are of a class long under the heel of oppression, for whom, of those who had the power over them, few seemed to care. Yet, notwithstanding, they have hitherto continued peaceful and submissive. But it requires but a fool, with power in his hands, to make by oppression wise men mad, and it is no matter of wonder that what may seem disorderly should at last appear in their conduct. In the part which these men acted at Strome, I firmly believe that they were actuated solely by a regard to the authority of the Fourth Commandment and to the sacredness of the day which that commandment reserves for the Lord. I do not say that all these men had the fear of God in their hearts, but the authority of His law was operative in their conscience. And they were persuaded, too, that the traffic which they were resisting was forbidden by the law of Scotland, as well as by the law of God—and both these convictions were well founded. They knew, too, that remonstrances addressed to the Highland Railway Directors were utterly disregarded, and I am here to testify from personal experience of the truth of that being the case. They had the impression, too, that an appeal to the civil authorities would be of no avail. An attempt in that direction was made. A complaint against the profanation of the Sabbath by the Highland Railway Company was forwarded to the authorities, but it would seem as if it found

in some office a grave from which there is no resurrection. What, then, was really done by the men now sentenced to four months' imprisonment? It was that they attempted, without intending any harm to the life, limb, or property of any one, to prevent the desecration of the Sabbath in the pronounced form which it began to assume at Strome. . . . I am not here to maintain that these men were not guilty of indiscretion in the exhibition of their zeal: but no one can blame them for taking the law into their own hands without blaming those by whom that law should have been administered. It has been charged against them that they themselves profaned the Sabbath while professing to oppose its profanation by others. But they have a good precedent to fall back upon in justification of their conduct. There is no one of whom we read in Scripture who was a more zealous Sabbatarian than Nehemiah. In his days there came from Tyre to the gates of Jerusalem men engaged in fish traffic, who wished to sell their fish on Sabbath. The nobles took side with the fish-dealers from Tyre. But Nehemiah, a man who feared the Lord, was Governor then. And what did he do? He remonstrated with the nobles and rebuked them, and posted his servants at the gates to prevent all traffic in fish on the Sabbath. Surely this was a case in which the plea of necessity and mercy might with some semblance of force be employed. Might it not be said, Fish left under the hot sunshine all day must be destroyed: it cannot be right to keep from the people a supply of food; and it cannot be right that these should be all Sabbath, from midnight to midnight, posted at the gates to resist the traffic in fish. This is surely

something very like what was done by the men of Strome. When the prospectus of the Dingwall and Skye Railway was issued, the plea was used, to procure shareholders, that there was to be no Sabbath traffic, and the action of the company for several years was according to that understanding. But of late Sabbath traffic began in a most pronounced form. If anything was proved at the late trial, it was proved to a demonstration that there was no necessity for the carrying of the fish landed at Strome on Sabbath. Of the trial of the Strome men I am to say nothing now and here, nor of the sentence which condemned them to four months' imprisonment, nor of the competent, able, and eminent judge by whom that sentence was passed. But that the sentence was harsh, our presence here to-night is sufficient proof of that being our opinion. And it is the opinion of the jury who tried the case, of all in the court who heard it delivered, and men of all grades and denominations throughout the country unite in so regarding it. We are met to-night to take our share in an effort to secure an abatement of that sentence, and when we think of the poor men in the cells of the Calton Jail, with whom I would share their imprisonment rather than be amidst the luxurious surroundings of the richest of their oppressors; and when we think of their families at home, and especially of the poor widow who has two sons, her only earthly stay, among the prisoners, and of the season over which their imprisonment, according to the sentence, must extend, I cannot think anyone will hesitate to sign the memorial which has been proposed and adopted."

His medical attendants, perceiving that their patient's health was in a less favourable state than it had been at the beginning of the previous winter, during which he had suffered so much, advised him to go to a milder climate. He felt himself shut up to this step, believing that he could not survive another winter in the rigorous climate of the North. Referring to the journey in view, he says:—"I am persuaded I could not survive another winter at home, and the words, 'I will have mercy, and not sacrifice,' helped me in deciding it to be my duty to go. My present state of health indicates no improvement; I have no pain, but great prostration and extreme sensitiveness to cold, and am losing flesh at the rate of a pound weight each week—a process which, if it continues, can have but one termination. But my times are in the Lord's hands. If He gives me my death-bed in Rome—if it is His will that I should pass from hence—I sometimes feel inclined to say the sooner the better: but if He gives me strength, I hope it will be to preach the Gospel."

About the middle of November, along with his wife and daughter, he set out for Rome. Before leaving, his congregation, always attentive to his comforts, presented him with a sum of £130; and his friends at Inverness waited upon him, on his way South, and handed him a similar amount.

Under the blue Italian sky he appeared to pull up. Such references as these occur in his correspondence:—"I think I can say that I am much better since I left home." "I am making steady progress." "I am decidedly better; I can walk without difficulty." "I preached once, and was none the worse." The classic

associations of the ancient Roman Capital, and its historic environs, interested him greatly. But the moral and spiritual condition of the inhabitants made him sad. "To me," he writes, "my sojourn here has been a time of rest and enjoyment in the closet, though it was impossible to move about the streets without being oppressed with grief, as I thought of this bright, sunny land, and its people, so forgetful of God, and His word and law."

The period of comparative respite, if not real recovery from his malady, which Dr Kennedy enjoyed on the Continent, was not destined to continue. The bright hopes for his early return home in better health, which his many attached friends in all parts of the North entertained, were doomed to sad disappointment. His shattered health, which seemed for a time to be re-invigorated by the genial climate of Southern Europe, was not sufficiently established to stand out against the cold east winds of his native land. After leaving Rome, he remained for some weeks at Florence, which he describes as "a beautiful city, finely environed." "In the beginning of April," Mrs Kennedy writes, "the homeward journey commenced via Milan, where there was a halt for two nights. An early hour in the day was devoted to the magnificent cathedral, into which the sun was pouring its rays, while a Lent sermon was being preached to an attentive congregation of about 300 or 400 people. Dr Kennedy took a chair, sat down, and listened to the slow-measured utterances, out of which he gathered the leading ideas, having studied Italian in his college days.

"Leaving Milan behind, Lake Como came quickly into view, 'beautiful exceedingly.' After passing it,

and Lake Lugano, Dr Kennedy said, almost with a sigh. 'We must acknowledge that these are more lovely than our Scotch lakes.' He was so full of life as to have intense enjoyment in the grandeur of the St Gothard route.

"At the Charing Cross Station, London, friends met him, one of whom induced him to promise to give a Gaelic service in some hall in the city. Strange to say, he did not appear to suffer from the exertion, his heart being in it; he would not allow that he was even fatigued.

"In England the weather was fine, but immediately after coming to Edinburgh there was a sudden change, and although he lived in a dear friend's house, which was to him always a second home, he could not be persuaded to keep within doors. A chill, of which he had been so well warned, was the consequence; but little injury was at first apparent, except slight loss of appetite and depression.

"Bridge of Allan was resorted to, and a few days passed ere there was any sign for the worse."

Symptoms of a dangerous nature having shortly thereafter appeared, his family physician was telegraphed for, and came immediately. The patient was anxious to be in his own house, "for he had revealed to a friend who sat beside him that he had the 'secret token' that the change was near." The summons had come. The last sleep was gentle as that of a babe. "He needed nothing but heaven." The following letter, written at the time by one who listened to some of his last prayers, will be read with interest:—

"In this household we so very lately had the privilege of intercourse with the precious saint whom God has

taken to Himself, that it seems as if our responsibilities are increased a hundredfold. I shall never forget his prayers at family worship; they were perfectly wonderful, so full of praise and thanksgiving, even joyful. I always felt as if he was speaking straight to God. Nothing between, right in the presence chamber, it was as if they were face to face, he and the Master. Sometimes it almost frightened me, because a chill dread arose that he was very near glory. The face wore often a far-away, weary look, and he was so sadly wasted."

Dr Kennedy fell asleep,* at Bridge of Allan, on the morning of the 28th of April, 1884, in the 65th year of his age and the 40th year of his ministry. Arrangements were made to have his remains conveyed to Dingwall. On the arrival at Inverness of the train which carried the body of the deceased, a multitude of people had gathered in the Station buildings to testify their respect to the departed clergyman. At Dingwall Station a large crowd assembled long before the train was due. The scene, as the train steamed up slowly to the platform, was very touching. Tears flowed copiously from the eyes of many, and tokens of keen grief were in evidence all

* The following references were made to the death in the General Assembly of the Free Church in May, 1884:—

"And now within the last month we have been startled and deeply grieved by the announcement of the death of Dr Kennedy, of Dingwall. In private and as a friend—in which character I had the privilege of knowing him well—Dr Kennedy was one of the kindest and most loveable of men. In public he was specially distinguished as a preacher. His expositions of divine truth were clear and interesting and luminous, and with great power and deep feeling he preached Christ and Him crucified, and commended Him to the acceptance of his hearers. His discourses, appealing equally to the intellect and the con-

round. The places of business throughout the town were closed, traffic of all kinds was suspended, and the gloom of death seemed to cast its dark shadow over the whole environment. The remains were carried by loving hands to the Manse, and lay in an open coffin in the study till the day of interment. Permission was kindly granted to members of the congregation and others to have a last look at all that was mortal of the minister so greatly beloved. Besides the people among whom his stated ministry was exercised, numbers from a distance came to the Manse, and a continuous stream of mourners passed by the dead, hour after hour—"the young bathed in tears, the old filled with awe, as they gazed on the face of one" whom they so esteemed and revered.

The tidings of Dr Kennedy's departure carried a wail of lamentation, and a sense of the keenest sorrow to Christian hearts in every corner of the land. It was felt that a Prince in Israel had fallen, and that a choice standard-bearer was laid low.

The funeral, which took place on the first day of May, amid every token of public mourning, was one of

science and the heart, were, in a very high degree, of a searching character, while they were most encouraging to sinners needing and seeking a Saviour. Distinguished by the power of his preaching, Dr Kennedy was no less distinguished by the abundance of his labours. Throughout the Northern Counties he was for many years present year after year at numerous Sacramental gatherings, and took a principal part in the services of these solemnities; and on other occasions he preached day after day throughout whole districts, at the invitation of the ministers, to numerous and deeply impressed congregations. His death is thus to the Church, and especially to the Church in the Highlands, a loss of no ordinary kind. The blank it has caused cannot but be deeply felt and mourned over. On the subject of Church and State Dr Kennedy held firmly—and the



MONUMENT OVER THE TOMB OF DR KENNEDY

the largest and most representative that ever carried a minister to his resting-place. Many travelled long distances under an inclement sky to pay their last tribute of respect. The rich and the poor congregated from every direction to do honour to one whose elevating, moral, and spiritual influence was admired by his fellow-countrymen all over the land. The presence of the landlords of Ross-shire, and of fully sixty clergymen, indicated the esteem in which his talents and ministerial powers were held; and the thousands of other mourners, drawn from an extensive area, and from every class of the community, presented the strongest evidence of the exceptional position he occupied as a minister of the Gospel.

In deference to the earnest solicitations of his attached flock, a spot, surrounded by ornamental trees, on the south of the church, where no man had yet been buried, was chosen as the place of interment. Previous to the funeral, religious services, in English and in Gaelic, were held at the church—the Rev. A. M. Bannatyne, Aberdeen, and the Rev. A. R. Munro, Alness, officiated in the former language, in the church; and

Assembly will allow me to say that I fully sympathised with him in holding, as I have ever held—that, according to the Confession of Faith and the Treaty of Union with England, the Scottish nation is entitled to have a Scriptural Church at once established and free, and that it is the duty of the State or British Parliament, acting within its own province, to take steps towards the effecting of this great object; and holding this view, Dr Kennedy took a leading part in maintaining it and in pressing it on the Legislature by means of petitions, numerous and cordially signed throughout the Highlands.”

—*Moderator's Address.*

“Since the death of Dr Macdonald, of Ferintosh, ‘The Apostle of the North,’ no death has caused deeper sorrow

the Rev. Dr Aird, Creich, conducted a service in the latter language, in the open air, before a vast multitude, including a large number of females. The crowded and sobbing audience at the devotional exercises, the slow, measured movement of the solemn procession, as it wended its way to the burying-place, while every inch of vantage ground was occupied with spectators, the profound stillness that was maintained by the great assemblage, amid the mournful tolling of the town bell, all conspired to bear evidence to the universal feeling that a calamity had transpired, that a common bereavement was bewailed. The whole scene wore an aspect of deep and impressive sadness, and manifested in the highest degree the place of honour Dr Kennedy had secured in the esteem and reverence of the community. Respected while he lived, he was honoured at his death, and buried in a grave watered with tears. He is gone to the "mountain of myrrh and the hill of frankincense, till the day break and the shadows flee away."

Before closing this memoir, it will be expected that some general estimate of Dr Kennedy should be given.

throughout the Highlands than that of Dr John Kennedy, of Dingwall. On his way home from Italy, where he resided for the winter in the hope of restoration of health, Dr Kennedy died at Bridge of Allan in the sixty-fifth year of his age and the forty-first of his ministry. Himself the son of a revered minister, he inherited the halo of his father's deep-toned piety; and when it became manifest, as it very soon did, that the son had been gifted with a fervour, power, and eloquence as a preacher peculiarly his own, his countrymen gave him a place in their hearts seldom possessed by any other, and this place Dr Kennedy continued to hold to the last. For many years he did excellent service to the Church as Clerk of Presbytery, and by his extensive and accurate knowledge of Church law and of the forms of procedure—a knowledge in which he had few

A few observations must accordingly be attempted, though with the consciousness that full justice cannot be done to the subject.

In addition to his multitudinous pulpit labours, Dr Kennedy spoke to his fellow-men through the press. His first contribution to literature was the sketches which compose this volume. This work, first published in 1861, has long since passed through four editions, the present issue, which has been undertaken at the urgent request of friends, being the fifth. It was written, Dr Kennedy said with the object of "turning the eyes of a backsliding generation to the good old ways of the righteous fathers of Ross-shire." In its pages prominence is given to a peculiar feature of the religion of the Highlands, which may be probably not regarded in some quarters with much respect. Nevertheless, the phase of Christianity emphasised deserves careful study, and is not to be lightly cast aside as something unworthy of attention. The men whose experience of answer to prayer through the written Word, who come before the reader as he pursues the accounts given in this work, are surely not

equals—he was able to give valuable counsel to his Presbytery and Synod in cases of difficulty. For two things, however, will Dr Kennedy's memory be long and warmly cherished throughout the Highlands—his large-hearted liberality to the poor of the Lord's people—for to his power, and beyond his power, he was ever willing to relieve their wants—and, above all, his abundant labours and rare gifts as a preacher of the gospel. Often has he held congregations of three or four thousand for hours on the hill-side as if spell-bound while opening up one or another of the great gospel themes, and bringing home its lessons to the heart and conscience."—*Extract from Minute of Assembly.*

"The great bereavement implied in the death of Dr Kennedy—the vanishing from amongst them of a preaching power

to be held as deceivers in the absence of proof to that effect; nor is their testimony to be slighted in face of the evidence adduced in favour of what is averred in their behalf. They were known to be trustworthy men — men of integrity of character, esteemed and respected by their contemporaries for their singular piety — men who lived near to God, and were frequent suppliants at a throne of grace. They walked with God in humble faith, and it would not seem difficult to conceive that close fellowship with the Lord in prayer, the source of light and knowledge, might, in the special circumstances in which these men lived, illumine certain passages of Scripture, the import of which would convey to their minds what might be prudently regarded as forecasts of conditions or events still future. At all events, the accepted history of God's heritage, in certain stages of development, presents a record similar to that met with in this book.

In his preface to the second edition, Dr Kennedy replied to some of his critics. The following extract from the *Scottish Guardian* may be taken as a sample of the favourable reviews of the work which appeared at the time of publication:—"We have not for some time met with a book of biographical sketch so original and piquant as that before us. From the extracts we have already quoted, our readers must have been con-

unequalled in the Highlands, and not commonly equalled anywhere; a man who gained the confidence of the Highlanders, not merely by the power of eloquent and impressive speech which he had so amply at his command, along with high and striking thought, but because they thoroughly believed in the man, as well as in the preacher, because they knew so well that out of the abundance of the heart the mouth spoke."—*Extract from Speech of Convener of Highland Committee.*

vinced that it combines in a remarkably high degree excellencies that are usually but erroneously supposed to be irreconcilable. This is a work of literary genius, pervaded by a spirit of devout, high-toned, experienced piety. These sketches of character are moral photographs, and they are enlivened by frequent flashes of humour so genuine and racy that all classes of readers will find them irresistible. The manners and customs of the Highlands are described with brief but vivid touches."

In 1867 he published a life of Dr Macdonald of Ferintosh, under the title of "The Apostle of the North." It seemed appropriate that Dr Kennedy should be the biographer of this eminent preacher and evangelist, whose place, after Dr Macdonald had been called to his reward, he so worthily occupied at communion seasons in the Highland parishes. The two men were, of course, not exactly similar in some of the aspects from which they might be viewed. But the altered circumstances of the times in which their ministry respectively was exercised had probably quite as much to do with this as any difference in mental attitude and disposition. Dr Macdonald was richly endowed with those special evangelistic qualities of fervour and zeal so requisite in a pioneer. Sometimes dark clouds have come upon the professing Church of Christ. There was a dark age in the history of the Church of Scotland. In not a few parts of the Highlands the withering influence of Moderatism reigned almost undisturbed for many long years. An evangelist was required, and in the person of Dr Macdonald was found. "He preached the doctrines of the cross in their divine and majestic simplicity. But as even in the apostolic age, so hon-

oured by the presence of the Holy Ghost, was found an 'Apollos, an eloquent man,' so in his age was Mr Macdonald. He had a natural eloquence not surpassed, or even equalled, by his ablest contemporaries. Like the gospel itself, it was powerfully and irresistibly persuasive."* His preaching was abundantly blessed by the Spirit of God in awakening many from the slumbers into which they had fallen under the soporific "moral essays," to which in a number of parishes the people had been long accustomed.

The record of the life of a preacher who attained to such eminence in the gospel, by a minister certainly not less honoured in the service of the Master, and on whom it was unquestionably regarded the mantle of the famous "Apostle of the North" fell, ensured for the work a favourable reception and a wide circulation. The book was a work of merit, and received encomiums from the press.

The only theological treatise from Dr Kennedy's pen appeared in 1869, entitled "Man's Relation to God viewed in the light of 'Present Truth.'" The following extracts from a review of this work, which appeared in the columns of *The Presbyterian*, a magazine which did duty at that time as the organ of the "Union Party" in the Church, will serve to show the estimation in which the author was held as a theologian, even by those who differed with him on the ecclesiastical questions of the day:—"The high character which Mr Kennedy enjoys as a preacher and as a labourer in the Gospel will ensure him an audience whenever he speaks on present questions; and the vigour of the book itself will secure the interest of his

* "Memorabilia Domestica," p. 428.

readers in the contents. Mr Kennedy apologises for his brevity in handling so great a theme, on the ground that he had designed a larger work, but found himself precluded from carrying it out. Any one who knows how Mr Kennedy's services are drawn upon will sympathise with his difficulty. We believe, however, that whatever the book may have lost by this enforced curtailment, it has gained something by the condensation and rapidity of treatment which have been the consequence."

" Mr Kennedy considers his great subject under four heads—namely, Man's relation to God as created, as fallen, as evangelised or placed under a dispensation of the Gospel, and as in Christ by regeneration and faith." " It is a statement of the line along which Calvinism ought to be unfolded and defended, in order to its integrity as a system, and in order that it may fully correspond with Scripture teaching. To expose and dissuade from that which he holds to be erroneous and misleading in this connection, and to fasten attention on what he regards as the guiding and decisive views, was clearly Mr Kennedy's chief design. In following it out, he presents us with a great deal of fresh and vigorous thinking, and exhibits many aspects of truth with great force. We would notice in particular the clearness and grasp with which he lays out his thoughts on each successive topic, and marshals his reasons on any disputed point." " There are books in defence of orthodoxy which it is weariness to read, because the writer, with all his zeal, stands outside his doctrines, and hands them down merely as a tradition; but, from Mr Kennedy's first sentence onwards, the reader will find himself in contact with quite another kind of

teacher. He listens to one who is uttering his convictions—who is testifying of great objects of contemplation and wide fields of thought, about which his faith and reason have their assiduous exercise, and in which they make their home. The book in this respect is an animating example both of the range and of the nourishment which men of intellectual vigour, when they are also men of faith, find in that theology which the Reformers were enabled to unfold out of the Scriptures. . . . The strength of it (the book) certainly lies in the unity which pervades the thinking; and finds expression everywhere in a style which is always forcible and often picturesque. If we were to select any feature of the book for special mention, it ought, perhaps, to be the sense and recognition of the majesty of God which appeared throughout. The keynote in this respect is struck in its first pages. We draw attention to this, not only because it is so weighty a matter, but also because it is, unhappily, so rare. We miss this feature, not only in the heterodox literature of the time, but in much of its orthodox writing. The want of it is a fatal defect. Our theology, whatever its formal doctrines, will really be at bottom as our thoughts of God are; and the fear of God is the beginning of wisdom. We would direct attention also to the power with which Mr Kennedy grasps and wields the whole connection of the positive Calvinistic theology. We are not sure that he always observes the limits which a wise discretion would impose on the argumentative use of so great an engine; but we admire the insight and cogency with which he argues the trains of argument which the treatment of his subject requires him to advance.”

The reviewer then proceeds to indicate in considerable detail points that have awakened in his mind "the critical disposition," and brings his statement to a close with the following sentences:—"The points on which we have touched will of themselves indicate how frankly, and with what strength and decision, Mr Kennedy throws himself upon the radical questions, and faces the responsibilities connected with them. We again thank him for the instruction and the stimulus which we have received from his work."

Besides the works already referred to, Dr Kennedy prepared biographies of Dr Mackintosh Mackay, and of Rev. D. Sage, Resolis, for "Disruption Worthies of the Highlands," and wrote quite a number of pamphlets* on important questions that arose from time to time in connection with the Church which he loved so dearly, and served so long and faithfully. At the request of friends, when laid aside from active work—in the year 1882-83—he published, week by week, about fifty-two of his sermons, which, after his demise, were collected and sold in book form. The sermons obtained a wide

* Here is a list of his pamphlets.—"Unionism and the Union" (1870); "Unionism and its Last Phase" (1873); "Hyper Evangelism" (1874); "Reply to Dr Bonar" (1875); "Letter to Members of the Free Church in the Highlands" (1876); "Plea in Self-Defence, addressed to the Leaders of the Disestablishment Party in the Free Church" (1878); "Total Abstinence" (1879); "Reply to Criticisms on the same" (1879); "Disestablishment Movement in the Free Church" (1882); "Instrumental Music in the Free Church" (1883); "Confession of Faith on Inspiration"; and "Visit to Leper Isle." He also contributed a number of articles to a weekly paper, under the heading, "Present Position and Future Prospects of the three Presbyterian Churches in Scotland."

circulation, and were highly valued by his countrymen as a precious legacy.

His style as a writer was so peculiarly his own that one acquainted with it could not fail to identify his productions. His faculty of exposition was eminently clear and vigorous. The language, as well as the thought, was condensed and forceful. The diction, as a rule, was singularly chaste, and the thought displayed masculine intellectual power. His sentences, always lucid, were often luminous. If, at times, they stretched out into more than ordinary length, it was not the enlargement that came from rhetorical padding, but the extension indispensable to the full articulation of the idea.

The controversies that arose in the Church on the "Union Question," on the introduction of hymns and organs into the service of praise, on the authenticity and integrity of the whole Word of God, and on the Disestablishment of Presbyterianism, drew contributions from his pen. In these movements he took a warm interest, and acted a prominent and influential part. Deeply imbued with the spirit of the Disruption, he consistently opposed every endeavour to alter in any degree the positions embodied in the recognised Church symbols, and in the Claim of Right, and was not slow to use his trenchant pen in maintaining and defending with all his might the distinctive tenets and doctrines which marked the best days of Scottish Presbyterianism. He treated his subject with a master hand, and knew how to manage it in proportion and to bring the main points into strong relief. His arguments were put together and marshalled with great skill, and expressed with notable emphasis. Indeed, the meaning of his utterances on any question on which he wrote or spoke could not be mistaken.

Ambiguous ideas, and vague, misty statements were foreign alike to his habit of thinking and mode of expression. Possessed of strong convictions, he proclaimed views unfettered by fear of censure, and with rare, and even startling, courage and mainly independence. The courage of others might waver in the presence of decreasing minorities, and, in the case of some, quite fail in the face of growing and numerically formidable majorities, and, rather than be subjected any longer to the odium that attaches to an unpopular cause, in the downward proclivities of the age, withdraw themselves entirely from the arena of debate. But this was not his manner, although he was far from being fond of controversy, and could be drawn into it only when he believed the cause of truth and righteousness, and the interests of Christ's kingdom, to be at stake. In such circumstances, however, when he was induced to put on his armour, and when mature study of the nature, range, and tendency of the doctrines in dispute led him to conclusions, which, as appeared to him, the sheer force of truth compelled him to occupy, he held his ground with unflinching tenacity, and waged the conflict with a decision and firmness that knew no compromise. It did not satisfy him simply to overturn the tenets against which he set himself to argue; he showed them up, and pursued the opposing notions with a storm of ridicule, till they appeared not only erroneous, but foolish.

It has been said, while admitting Dr Kennedy's distinguished abilities as a preacher, and as a writer on controversial and other subjects, that he was not adapted for platform speaking. Various suppositions have been adduced in support of this allegation. It has been alleged that his "impulsive nature" disqualified him

for debating well; that "he got too excited to keep cool in the arena of debate"; that "he was too sensitive"; that "the qualities which made him successful as an orator conspired to make him a failure on the platform of the Assembly," &c. If one were to judge the Doctor's splendid talents by his own estimate of them, these assertions might be regarded as fairly descriptive. But one's own estimation of himself is not always accurate. Dr Kennedy invariably had a lowly estimate of himself, not merely as a platform speaker, but also as a writer and preacher. He was willing to waive his rights, and descend to a lower place than was his due. Modesty, which lay in his mind and tone of feeling, led him to underrate his own acquirements and performances, and made him reluctant to allow himself to be put forward. "Little did I think," he said, "when I first entered on the service of the Gospel that I would be called on to take any part in ecclesiastical discussion. I had no aptness for such work, and was not disposed to qualify for it." Again he wrote—"There can not be much worse preaching than mine. . . . I am a poor scholar, who has not yet got beyond the alphabet in the things of God. . . . Feeling much cast down at the lack of any instances of good done among my flock—the guilt lies with me." But such remarks as these, which are of frequent occurrence in his diary and correspondence, when properly construed, serve only to enhance the character of the man, for "before honour is humility," while they form no ground for the conclusions just referred to. A modest, unassuming deportment, the "majestic lowliness," of which Milton speaks, has always been the brightest ornament of truly great men. Newton, who moved in the lofty pathways of

science, leaving, as it were, his footprints amidst the stars, was wont to say that he was a child gathering shells on the shore of the vast ocean. Reynolds, who was no less celebrated in his own walk, was never satisfied with his own efforts, however well they might satisfy others. When an eminent painter was one day praising to him the excellence of one of his pictures, he replied, "Alas, sir, I can only make sketches, sketches."

But "he that humbleth himself shall be exalted." Dr Kennedy's deep and prevailing humility prevented him from straining after ascendancy in the region of ecclesiasticism. He adhered to his vocation as a minister of the Gospel; and it was not until he believed the Church was being rowed into deep waters that he could be prevailed upon to enter the lists of controversy, and to take up the position in the field of debate for which, it was generally conceded, his undoubted gifts eminently qualified him. The eyes of his countrymen instinctively reverted to him as their natural leader in the ominous dangers that seemed to be ahead. They perceived in the man of their choice a combination of what they regarded as the elements requisite in a safe guide. A man fitted to direct and manage affairs wisely and well, in times of "storm and stress," in the Church must have "understanding of the times, to know what Israel ought to do." He must not be the shadow or echo of another, or lead because he is led, but must have the courage to be himself. He must possess a clear perception to see the exact proportions and tendencies of the movement, and be able to seize with readiness the doctrines it involves. He must be discreet in judging when to speak and when to keep silent, know what to say when he has to speak, avoid exaggeration, and the waste of

unnecessary words, repress exuberance in style. and cultivate a sense of personal dignity. And, withal, he must be filled with that Christian earnestness which gives weight and impressiveness to his attitude and testimony, and which in time wins the confidence and affection of those around him.

It does not often happen that men who attain to great eminence as preachers have equal qualities to fit them for public discussion. There have been, however, memorable exceptions. Rutherford and Henderson, both of whom gained wide reputation as preachers, were not less distinguished in their day as acute and powerful controversialists. It was precisely so in the case of the subject of this memoir. But the part he played in ecclesiastical controversy arose from faithfulness in his Master's service rather than from any active predisposition. There was nothing he loved more than peace with truth. But his faith in the Word of God made him resolute in opposing everything in the new views of doctrine, worship, and government of the Church which he saw opposed to the dictates of that Word. In the presence of opposing tendencies he was firm as a rock. He turned neither to the right hand nor the left in following the path he regarded as Scriptural. He took what was in the South counted the unpopular side in the questions of the day; but even his bitterest opponents admired the fearless courage and great ability with which he defended his convictions. He acted with decision and manly independence in all questions bearing on evangelical truth. There can be no doubt, at the same time, that he was fonder of the pulpit than of the platform; but if convinced it was his duty, he obeyed the

call, and never swerved in the pursuit of it on account of any difficulty that might lie in the way.

In the early days of his ministry, while he gave ordinary diligence to the business of the local Church Courts—the Presbytery of Dingwall and the Synod of Ross—it would not appear from the records that he took a prominent part in their deliberations. This was no doubt due, in large measure, to his willingness to give place to the “potent, grave, and reverend superiors.” As time wore on, and the Fathers were one by one removed, he began to give more attention to those duties of church government and polity, and acted for some years as Clerk to the Presbytery of Dingwall and to the Synod of Ross. At that time some questions which gave rise to considerable feeling and protracted discussion came before the Presbytery. In the proceedings that followed, Dr Kennedy played a leading part; but as the matters in dispute were of a purely local character, and have long ceased to be of interest, they need not now be detailed.

Dr Kennedy, as already noticed, did not sympathise with the movement which was initiated in 1863, with a view to form an alliance with the United Presbyterians. The difficulty which presented itself at the threshold, was that the Free and United Presbyterian Churches were known to differ about the religious functions of the civil magistrate. The position of the U.P.’s on this question, as expressed in a statement published by their committee, was that they “owed it to the cause of truth identified with their history, to hold forth, as well as to hold fast, a distinctive testimony against civil establishments of religion, as radically injurious to the interests

of religion, opposed to the genius of its institutions, and fraught with political and social injustice." It further stated that the "system is unscriptural." Dr Kennedy opposed this view, holding, with the Confession of Faith, "that civil government is an ordinance of God, and that the civil magistrate is bound to manifest his allegiance to Christ by supporting and endowing His Church and cause." It was in connection with this Union controversy that he delivered one of the first of his most important speeches. At a meeting of the Free Synod of Ross, in 1868, a motion was brought forward by a member of the court recommending the re-appointment of the Committee on Union. Dr Kennedy moved an amendment, in which he insisted that if the negotiations between the Churches were to be continued there should be no ambiguity on the doctrine of the atonement. The speech with which he supported his amendment was a notable one. All who heard it were deeply impressed with the powerful grasp of the subject which it exhibited, as well as with its supreme argumentative ability. At a meeting of the Union Committee held shortly before then, one of the United Presbyterian ministers opened a discussion on what was known as the "Double Reference" of the atonement. Referring to that debate in his speech, Dr Kennedy made the following statement, which may be regarded as indicating his attitude towards the doctrinal aspect of the Union movement:—"This double reference of the atonement," he said, "I hold to be a dangerous error. I cannot conceive of a man maintaining this view and, at the same time, maintaining clearly and firmly the doctrine of substitution, and I cannot see how one who does not hold

firmly by the doctrine of substitution can hold intelligently the doctrine of an atonement at all."

Dr Kennedy brought all his influence, and that of his following in the North, to the aid of Dr Begg to defeat the Union negotiations; and after "ten years' contending, in 1873, the idea of union had to be given up to save the Free Church itself from shipwreck."

But the forces set in motion by the discussions in the Union Committee, and throughout the Church, were soon revived in another form. The Assembly, which brought the negotiations for union between the two Churches to an end, saw the commencement of the agitation for the Disestablishment of the National Church. A motion was carried in that Assembly, in which it was affirmed, among other things, that it was the duty of the Church, without allowing herself to be carried at that time out of her proper sphere of action into any public agitation, to assume an attitude of "watchfulness and preparedness." In 1874, Patronage, under which the Church of Scotland had groaned for generations, was abolished, and the Act of Queen Anne repealed. But this legislation on the part of the State did not serve to allay the agitation which had been begun the previous year. The opponents of Disestablishment in the Free Church frankly admitted that their Church had not, by the abolition of Patronage, any just reason to move from her position as a separate organisation. But they, at the same time, affirmed that the removal of that grievance was an "important tribute" to the principles of 1843. In 1878, the Assembly, by a large majority, resolved to petition Parliament in favour of Disestablishment, and to

represent their views as they might see cause to the legislature and the *country*.

The position held by the opponents of Disestablishment was briefly expressed by Dr Begg in the following statement:—"While not satisfied," he said, "with the existing relations between Church and State in Scotland, and deploring the divisions which exist, we hold that it is the duty of the Free Church to maintain firmly the whole principles of the Disruption; and that this can only be done in connection with a decided adherence to the universal supremacy of Christ as King of Nations, as well as King of Saints, with the consequent duty of nations to honour and serve Him, by recognising His truth and promoting His cause; whereas the direct tendency of a policy of mere Disestablishment is to subvert the principles of the Reformation and of the Free Church, inasmuch as the abolition of the existing Establishment is advocated, whilst no clear views of national duty are maintained." This controversy on the relation of Church and State still continues to occupy the attention of the Churches concerned, and to divide the opinion of the Scottish people.

Dr Kennedy, as far back as 1868, at the meeting of the Synod of Ross, already alluded to, gave the first public expression of his mind on this question of the relationship between Church and State—a question which he regarded as a central topic. The contention that arose on the famous "Union Question" drew him to a diligent study of the subject of national religion. "It was sometimes asked," he remarked, "what claim had they in their disestablished position to raise a testimony in behalf of the Establishment principle, or of endowment. It was just because they were in a dis-

established position, because they had no prospect of ever getting any benefit from it, that they were all the more bound to testify to its truth; because it was a thing affecting the honour of Christ; and because it was ignoble to drop a truth just when they had an opportunity of raising a self-denying testimony on its side.”

Some years thereafter, speaking in the Assembly on this question, he said—“There were some things as to which both sides agreed. He agreed with the other side in thinking that there was something unscriptural yet connected with the constitution of the Established Church. He agreed also with them in thinking that there was something connected with the Establishment which should utterly and suddenly terminate. But when they came to determine what that was which should terminate, a difference arose between them. Their quarrel seemed to be with the connection between the Church and the State, while the quarrel of those who agreed with him was as to the unscripturalness of that connection. What he desiderated was the removal of all that was unscriptural in the connection now subsisting between the Established Church and the State. To kill off a man who was very sick was not the prescription to follow; the kind and righteous thing was to try and cure him, and the cure had been prescribed by wiser men than they were. If they could only get the Establishment to swallow the Claim of Right, and if they could get the State to concede it, the cure would be effected. The great thing to which they all objected as to the constitution of the Established Church was this, that it was to some extent—and their friends on the other side said to a great extent—under bondage to the civil courts. If that bondage should be removed,

the Church of Scotland would become the Church of Scotland free, and he lacked the discernment to see the difference between that and the Free Church of Scotland."

When the Assembly proposed to introduce "uninspired hymns" into the worship of the sanctuary, Dr Kennedy was again on the side of the minority. He opposed the proposal: spoke strongly against any departure from the ways sanctioned by the practice of the venerated Fathers. He held firmly that the Book of Psalms was a sufficient psalmody for the New Testament Church, and defended his position on the floor of the supreme court. Here are a few extracts from his speech:—"I am one of a considerable number," he says, "in our Church who object on principle to the use in the praise of the sanctuary of any uninspired compositions, and we think we are entitled to have some consideration shown for our convictions, and a satisfactory reply given to our arguments, if that be possible." He then goes on to argue from the inspiration of the Book of Psalms, from the view of God's character which it unfolds, from the aspect of God's providence which it presents, from the special dealing with His Church, individually and collectively, which it celebrates, and from the phases of spiritual experience which it expresses. "And have we not," he continues, "in the Book of Psalms the grand facts of redemption in the historic form? The coming, the death, the resurrection and ascension of Christ are set before us in the form in which it is meet the New Testament Church should sing of them." . . . "And with all the light of the New Testament shining on its songs, it ought surely to suffice for us. In heaven the song of Moses is also

the song of the Lamb." "Whence," he asks, "has arisen the desire for hymns? These advocates insist that this arises from revived spiritual feeling in the Church. I wish I could believe this, for I so love my Church that when I see her bent on following a certain course I would like to be persuaded that my objections to that course are groundless. But I cannot respect the sentiment that defers not to the law and the testimony. If it is genuine it can be expressed in the words of the Psalms; but they furnish no suitable form of expression for a spurious religious sentiment." "To my mind this hymn movement seems a side current of a stream which, if it continues to increase in volume and in force, shall ere long carry down before it all that is definite in our system of doctrine, and all that is simple in our mode of worship. I know that for declaring this conviction I shall be regarded by some as a benighted reactionist, yielding in my darkness to needless alarms. But I cannot refrain from expressing this persuasion at which I have very carefully arrived. It requires no prophet's eye to see that this will soon be followed by an organ movement. Strange though it may seem, the very men who cast contempt on the Old Testament materials of praise will be sure to borrow the Old Testament mode of praise. As they hold themselves free to cast aside what is spiritual, they will claim the right to adopt what is sensuous. They will be both broad and ritualistic. We usually make a wide distinction by the use of the terms 'broad' and 'high.' We wonder how the parties so described can house together. But I am not sure that they do so widely differ. I believe that no one can be 'high' who has not first been 'broad.' No one can venture to construct a system of will-worship till

from his mind has been blotted all impression of divine authority connected with the teaching of Scripture."

A prominent member of the House, a Glasgow D.D., who, as the mover of the motion in favour of hymns, had the right of reply, took occasion, in closing the discussion, to speak very decidedly against the concluding part of Dr Kennedy's speech, and strongly repudiated the allusions to "a liturgy, an organ, and things of that kind," which that part of Dr Kennedy's speech contained. He affirmed with great emphasis that so far was the proposal now made from aiding any cravings for novelty of the description referred to, that, on the contrary, it "was the best way to shut out any chance of such a thing occurring." But in this respect, at all events, he did not display much discernment, for exactly ten years thereafter, in the Assembly of 1882, the forecast of the future which Dr Kennedy ventured to indicate manifested itself clearly in the form of petitions from certain congregations in the Western Capital craving the Assembly's sanction for the use of instrumental music in the worship of the sanctuary. In the Assembly of 1883 the petitioners had their request granted. "This decision of the Assembly," writes Mr Auld, "was received with sorrow and indignation by many throughout the Church, and Mr Kennedy published in connection with it a pamphlet, entitled 'Instrumental Music in the Worship of God.'"

As may have been gathered from references already made, Dr Kennedy had no ambition to speak in the General Assembly, but when he did address the Supreme Court, he was invariably accorded a hearty reception from all parties in the Church. His manner of public address was exceedingly pleasing, and his arguments

were lucidly and concisely expressed. Opponents listened to him quite as respectfully as those who agreed with his views, and did not hesitate, even in the midst of heated debate, to give kindly expression to their feelings. One or two extracts of this description may be quoted here. Mr Arnot, of Edinburgh, a decided Unionist, rising on one occasion to address the Assembly on the Union question, immediately after Dr Kennedy had resumed his seat, said, "I must be permitted to say that it did my heart good to hear Mr Kennedy's speech, and I felt 'O that we might be enabled to conduct the argument as Mr Kennedy has conducted it.' It was a refreshment to my heart to listen to every sentence that he uttered." On another occasion, when the subject discussed in the Assembly was the introduction of hymns, it was said by a vigorous opponent of the views Dr Kennedy had submitted to the House on that question, "I listen with respect, almost with delight, to anything Mr Kennedy says."

The press acknowledged his conspicuous debating powers, and was not slow to testify its admiration of him as a controversialist. Of the numerous press notices, North and South, that appeared at the time of his death, in all of which less or more is said of this side of his character, the following quotation from the *Inverness Courier* must suffice here:—"On the platform he could sway a vast meeting, carrying them along with the powerful current of his own emotion. As a debater, too, when he chose to exercise the gift, he had few equals. We remember him on one occasion opposing a motion for Disestablishment in the Synod of Ross. He had been travelling all the previous night, and at first seemed exhausted; yet, and without the aid of a single note,

he delivered a speech admirable alike for its grasp of principle, its lucidity of arrangement, and for the graceful and felicitous language in which the thoughts were clothed."

But after all, and above all, it was unquestionably as a preacher of the gospel that Dr Kennedy "shone supreme and unrivalled" in his generation in the North. The pulpit was his throne. It was there he reigned among men. It was in the crowded church or on the hillside, facing an audience of thousands, that his varied and remarkable powers came into full play and found their appropriate exercise. There was something indescribable in the man which imparted impressiveness to the preacher. His utterances were weighty and solemn, and the manner in which they were proclaimed gave them peculiar emphasis and force. His commanding presence secured attention immediately. Endowed with a stalwart, massive, physical frame, about the average height, and capable of great exertion, his noble countenance revealed strongly intellectual features, in which loftiness and sweetness were singularly blended. Of a fair complexion, his brow was high, wide, and prominent, his eyes keen, and kindled with a warm glow. Uniformly grave in aspect, without being gloomy, his deportment was gracefully majestic. There was a becoming, native dignity about his whole demeanour, but it was a dignity tempered with Christian humility and saintly urbanity.

It was commonly said that the more observant portion of his stated congregation could form a fair forecast of the tenor of the sermon by the expression of his face as he rose to announce the opening Psalm. And here it may be noticed that his reading of the

Scriptures was elegant, and with great taste and expression. At all times in the pulpit his appearance, his countenance, and whole bearing indicated the greatest gravity and reverence, and conveyed the impression that he was under a deep sense of divine things.

His manner in public prayer was profoundly serious and solemn. There was no indulgence of anything showy or ingenious. It seemed to be the approach of one who had access to the presence-chamber of the Great King. The devotional spirit of the suppliant, humble and prostrate before the Almighty, with a deep sense of demerit, gradually expressed itself in trains of petitionary thought, expanding in range and increasing in feeling—noting now the vice of the heart, the easily besetting sin, and anon observing the sufficiency of Christ's atoning work. A child-like faith and holy earnestness, with a manifest consciousness of entire dependence on the guidance and teaching of the divine Spirit pervaded the matter and method of his utterance, and not unfrequently a richness and fulness and sublimity of thought and feeling, as well as touching tenderness, which produced a solemnising and melting effect on the auditory, characterised the whole of the exercise.

He always began his discourses in a low voice, and continued for some time solemnly slow in his delivery. This did not appear to arise from a studied observance of any rule of rhetoric; it seemed quite natural on his part. But as the subject unfolded the voice sensibly increased in volume, and the utterance became proportionately rapid. The growth in fervour and fluency, as point after point followed one another in logical sequence and trenchant speech, became more and more

prominent as the sermon proceeded. The massive style of argument enchained the hearer, who felt that he was listening to a piece of close reasoning, and at the same time borne along upon a current of fascinating eloquence. The stillness that prevailed over the congregation appeared to deepen with the growing earnestness of the discourse, as the clarion voice of the great preacher rang out the awful thunders of the violated Law, or proclaimed in its fulness and sweetness the joyful sound of the Gospel. The rousing, terrifying voice of the Law, and the winning, loving notes of the Gospel were presented with singular skill and in balanced proportion by this "wise master-builder." But while the indignation of Heaven against sin and transgression was unfolded with amazing clearness and earnestness, "there was no harshness in his voice nor sternness in his countenance; but, on the contrary, the most melting tenderness. He spoke as one overflowing with compassion, and under the deepest conviction of his own unworthiness." As one gazed upon the auditory it could be observed that the increasing fervour and ire of the impassioned preacher, as the discourse advanced, produced visible effects upon the hearers. The audience hung on his lips, and moved responsively to the touching words of his thrilling appeals.

The following paragraphs appeared in the *British Weekly*:—"It was the writer's good fortune years ago to hear on various occasions Dr Kennedy of Dingwall, beyond comparison the ablest Highland preacher of his generation. The first rises vividly before us. It was on a week-day summer evening, in the grim, old Gaelic chapel of a northern city. The grave, subdued air of the worshippers who filled the church brightened

into obvious expectancy when their great countryman appeared. He at once fascinated us by the arresting solemnity of his manner and the spring-like newness of his English. It was a time when fresh forms of speech had not yet found their way into the northern pulpit, and when language twice dead and withered made the staple of extempore supplications. When he opened his lips in prayer it was to describe with infinite pathos the wanderings of the lost sheep and the search of the Good Shepherd. *The seeking was all on Thy side; and if Thou hast been found at all Thou hast been found of them that sought Thee not.* Then came the sermon—the most lacerating we have ever listened to—from the words, ‘My sin is ever before me.’ We heard him often after, and the staple of his ministration was always the same—the greatness of God and the preciousness of His grace.

“That was what the Highland preachers meant by dwelling on election and Divine sovereignty. *The seeking was all on Thy side.* It was inconceivable that man could choose God; God must choose man. The practical test of the doctrine was, ‘Did it exalt God and abase man?’ Hence, no stress was laid on any merit in man. Salvation was all of grace. The elect in whom Christ still survives lived through burdened and shadowed years striving against sin. The law in the members was the crook in the lot only to be cured by death. Assurance of God’s love was a privilege for the few, and by them not to be vaunted of. Jaunty, superficial, easy-going religion was of no account at all. The whole boast of the soul was in Christ; its whole hope in His blood of the Covenant. . . What was fairest, worthiest,

and truest in life and action was utterly condemned and abhorred as a ground for justification." *

Many elements, no doubt, combined to raise Dr Kennedy to the eminence to which he attained in the service of the Gospel of Christ — his commanding presence, his full and melodious voice, his solemn and majestic manner, his tender demeanour and expression, his powers of intellect, in which he was unquestionably a giant; his fine imagination, which enabled him to form happy combinations and to vivify thought; his intense feeling; his mastery of language in its purest forms, for of him as of another famous servant of Christ it might be truly said that language "seemed to answer all his requirements, whether for cutting nice discriminations or presenting abstractions in a tangible form, or investing grand subjects with splendour, or imparting a pathetic tone to expostulation, or inflaming the force of invective, or treating common topics without the insipidity of common-place diction"—all these qualities he possessed in wonderful combination. But still such powers as these, in splendid aggregation, would not have placed him in the position of ascendancy which he occupied in the North as a minister of the Gospel. The formation of stately periods, or the building up of the kind of oratory which the refinement of the world might reckon "fair and fragrant," was far from being his aim. In his view "one blossom of heaven outbloomed" all the flowers of human eloquence. "Is not the gleanings of the grapes of Ephraim better than the vintage of Abi-ezer?"

But to whatever extent his personal and mental endowments contributed to the kingly place he held in

* From a leading article in the *British Weekly* of June 1st, 1888.

the Church of Christ, it is perfectly certain that these alone, and apart from higher qualifications, would not have gained for him the attachment, reverence, and devotion of the Lord's people which he so fully—and to a degree unequalled in his own time—enjoyed during the whole of his ministry. Wherever he went on his preaching tours all over the Highlands God's heritage were drawn to him at once, and their attachment increased the oftener they heard him. One of the main elements of power which signalled him as a preacher was no doubt his profound and fervent piety. His great talents and acquirements were all humbly laid at the foot of the cross, and were robed “in the beauties of holiness.” The matter and spirit of his discourses, which revealed deep acquaintance with the workings of his own heart, were, from first to last, thoroughly evangelical. His inward sense and high appreciation of divine truth and experimental religion gave him great insight into human nature, and made him skilful to lay the truth before his hearers in such a manner as was fitted both to convince the judgment and touch and rouse the heart and conscience. A scribe well instructed in the Kingdom of God, he brought out of his treasury things new and old, and “spoke out of the abundance of his heart what he knew, and testified what he felt.” With him the truth he proclaimed was not a mere matter of intellect, it was a thing of the heart, felt and loved. He lived and moved in the very midst of it; so that his teaching came warm from the alembic of his own soul, and was the expression of the texture of his experience.

On Sacramental occasions, and especially on the Communion Sabbath, he appeared to be fairly in his element. As he approached the great gathering in the

open air on the Sabbath morning, his movement and gait betokened authority. His countenance was clothed with an expression that indicated profound solemnity. It was evident that he was conscious of drawing near to God on the holy mount, and that he was in the spirit on the Lord's Day. Calmly and with marked weight and impressiveness he read the Psalm and prayed with peculiar unction and power. The devotional exercise being ended, he announced the text in a clear but subdued voice. The introduction to the sermon was short, direct, and designed to waken attention to the subject of the text. His divisions were few and natural, and such as the text suggested. While he did not neglect to declare the whole counsel of God, he, like most great preachers, had his favourite topics on which he delighted to dwell. The subject of his "action sermon" uniformly referred to some special feature of the mediatory work of Christ—frequently the priestly office—a subject peculiarly congenial to him. In the prosecution of his discourse he soon grew warm, his voice rising and becoming authoritative, and resounding over the assembled thousands, gathered from all the surrounding parishes. For it may be noted that his presence in all parts of the land had a magical influence, and his name was a most efficacious spell, so that when it was published he was to officiate in any place, crowds flocked to hear him from all quarters. It was usually known, weeks beforehand, in the neighbouring, and even in the distant parishes, when he was to be the principal assistant at a Communion season. And as the services, which by far the larger number of people attended, were in the summer season conducted in the open air, there was, of course, no fear of lack of accommodation. The place of meeting

was generally well chosen both for comfort and hearing. The situation sometimes contributed to the impression. Sometimes, in a hot and cloudless summer sky the congregation was gathered in a place partly under the welcome cover of wide-spreading trees. Sometimes, when the worship, which included, besides the "action sermon" and the "fencing" of the Lord's table, a number of table addresses and a concluding discourse, was not brought to a close till the shades of evening were coming on, the calmness that accompanied the declining day agreed with the seriousness of the people, and "they seemed to drink in the Word of God as thirsty land the refreshing showers." A solemn interest rested on every countenance, and the heart-searching address of the preacher, winged with fire, held the great multitude spell-bound for hours on end.

His manner, after laying out the subject into suitable divisions, was to deal with one after another of the points successively in order in which they had been announced, and then apply the teaching of the whole to the heart and conscience. Taking up the first division of the sermon, he often began by picturing in lurid colours the state of the sinner by nature, condemned by the law, and under the curse. He had a clear, massive view, and powerful conception of human depravity, and a deep and profound sense of the odiousness of sin, as manifested by the divine law, the divine holiness, and the divine atonement. His keen and penetrating insight into the awful nature and consequences of iniquity led him at times to tremendously dark and solemnising delineations of man's fallen condition. But he did not, as a rule, linger long on the awe-inspiring terrors of the

“flaming mount.” He soon turned with delight to speak, from the fulness of his heart, of the glorious remedy provided in Jesus Christ—and herein truly was his *forte*. The highest flights of the discourse were connected with the expression of the unsearchable riches of Christ. It was in unfolding the richness and suitability of the Redeemer that his utterances assumed their greatest power. Doctrines were opened up with clearness of statement, character examined with acuteness, and duty solved with subtle felicity; but his spirit rose, his emotion increased, his periods brightened and expanded, and his style became telling and instinct with life when he exhibited Christ crucified, and invited sinners to believe and be saved. Christ was the centre and the sun of his preaching. All the doctrines and duties enforced were always presented in connection with the cross, and the pervading evangelical tinge constituted their nerve and power. Instinct with experimental feeling, he entered deeply into the consideration of the conflicts of the spiritually exercised soul, and was a “son of consolation” to the Lord’s people. Perhaps few, if any, could deal more gently, and, at the same time, more faithfully, with the feeblest spark of grace in the struggling soul. While he shone as a light of the first magnitude in profound knowledge of the deep problems of theology, he excelled in a marvellous degree in minute and searching analysis of the feeblest movements of the Spirit of God in the gracious soul. He knew, as few did, from his own inward conflicts, what it was to contend with the subtle, organised forces that were marshalled against the followers of Jesus, and could treat cases of the deepest despondency with such sympathy and delicacy of touch that souls groping in

the midst of surrounding darkness, and trembling on the narrow frontier between repentance and despair, felt as if streams of light gleamed from his lips. Their darkness was removed, and their drooping spirits and languid hopes revived and quickened. His vivid sense of the realities of the unseen world, and his acquaintance with the temptations of Satan, enabled him to speak helpful words to those who were agitated and depressed. The skill with which he distinguished between vital godliness and specious counterfeit appearances of it, formed a striking feature of his preaching. Sinners were arrested, and "fearfulness surprised the hypocrites," as he pictured in strong colours the form as contrasted with the power of godliness. The thoughtless and self-secure were dealt with in a way fitted to awaken them, and convinced sinners were faithfully cautioned against what would stifle convictions.

One division after another of the discourse was thus built up, each division culminating in a higher point than the one going before, till the sermon, which frequently rose to elevations of orient splendour, came to a close. In the progress of the discourse lofty conceptions of divine truth were unfolded, and new and unexpected avenues of thought were opened up, through whose vista glimpses of future glory broke upon the vision.

In the application the preacher dealt closely and earnestly with the conscience. He made choice of the inner man for his battle-ground, and boldly stormed the citadel of the heart. The power with which he expected to penetrate the soul was the Word of God in the hand of the Holy Spirit. This word he presented in fearless utterances, and with the authority of one

having a commission from God. In forcible, searching appeals, and with touching pathos, he exhorted and entreated sinners to forsake their wicked ways, and to return to God, who will have mercy and will abundantly pardon. His one aim was the salvation of souls. When the sermon reached its finest periods his voice fell on the ear, full, sweet, and musical, and awakened agreeable emotions. The countenance too underwent changes, until at times it seemed to be lit up by a heavenly radiance, which was peculiarly impressive. The action was in unison with the sentiments, so that the "*eye listened* scarcely less than the ear" to the sweetly-flowing oratory of this renowned preacher of redemption.

Meanwhile a breathless silence ruled over the great multitude, and their looks, fixed intently on the preacher as he winged his course, appeared to indicate that each hearer felt he was personally addressed. Those who were in doubt as to whether a work of grace had truly begun in their soul were discovered, their case minutely treated, and their doubts and fears removed.

It was no uncommon occurrence to see hard and careless sinners bathed in tears when the subject in hand was the impending doom of the impenitent; and the bowed down and broken were enabled to rejoice when the theme turned on the great object of faith, Jesus Christ and Him crucified. For the Lord's people was provided "a feast of fat things."

In "fencing" the table of the Lord his method was to begin by setting forth the standard of Christian attainment, and then gradually, on Scriptural grounds, to descend, and at each stage of the descent to tarry for a little to point out the warrant the trembling penitent had for appropriating the comfort and encouragement

held forth in the Word of God. In this way he ultimately reached the case of the feeblest believer, and led him out of the prison-house by showing that a sincere *desire* after God was as sure a mark of grace as the strong assurance of the man who could say, "I know whom I have believed,"

The services of those solemn Sabbaths were blessed to many—souls were born again and the heritage of God was fed with the finest of the wheat.

The Editor of the *British Weekly*, commenting on "Aberdeen Preachers Twenty-five Years Ago," makes the following statement: "Changes came, though very slowly, in the Free Church. The old, sturdy generation of preachers gradually vanished, and were replaced by younger men. But it was not from any of those that I first heard a sermon preached in the English which youths were then reading with passionate admiration—the English of Tennyson and Shakespeare, and Keats and Shelley. Of all the places, the Gaelic church was the place, and the preacher was a Highland minister of the strictest orthodoxy, Dr John Kennedy of Dingwall. I shall never forget the thrill of delighted surprise with which I listened to a master of phrases handling the austere doctrine in the freshest English. Dr Kennedy had made an earnest study of the great English classics, and it is the barest justice to say that he was on a level, as far as mere expression went, with the most cultured and advanced men of the younger Free Church. As an orator, he was far above any of them I ever listened to."

The following quotation is taken from the *Daily Review*:—"Those who heard his words fall in flood upon five or ten thousand Gaelic hearers in their own

language, like (to use Homer's and Dante's simile) drifting and whirling snowflakes, were sure that the address in an unknown tongue must be loose and irrelevant. On the contrary, in Gaelic and in English, nothing was so severely logical. The sermon was built up, block upon block, of granitic reasoning. Every intelligent hearer of Dr Kennedy came to feel that not only each paragraph, but each smallest sentence, was the sentence, and no other, which, in his mind at least, must follow upon the sentence which preceded it. And to the Celtic mind, which delights in dialectic, and is theological because it is in the first place logical, this was a great attraction. But there was a greater still. Each of those fundamental propositions was presented with intense and overpowering earnestness. The blocks were laid upon each other *red hot*. And, as you watched the reasoning tower into the air, you gradually became awed by the conviction that the process going on before your eyes was not all submitted to you. It was an argument conducted absolutely in the presence of God, and not to be judged by man's judgment. But for that very reason it judged the hearer, and often prostrated him—not so much by its logic (for the logic was a trick or habit of an individual mind, which, after all, frequently deceived itself by the appearance of concatenation) as by its supreme appeal to conscience and the soul. And as the discourse went on, and the reasoning became molten into fiery flood, and the speaker ceased to speak to God, and became conscious of the men in the masses before him, the labouring breath struggled into voice, and rang out over the hillside like a clarion, that appeal to conscience and soul became at last almost worthy of the Gospel message which it conveyed, and the whole

responding multitude bent forward as if to follow a speaker whose uplifted eyes and climbing and straining hands seemed to make, for himself and for them alike, a window into heaven."

It now remains in bringing this biographical sketch to a close to give a few general descriptive notes. When a boy, John Kennedy was frank and cheerful, and fond of such plays as youths delight in. Even at this early period of his life he displayed clear indications of that generous and affectionate disposition which, in subsequent years, formed a feature so delightfully prominent in his offices of abundant charity and general kindness. Quite a number of pleasing anecdotes illustrative of his winsome nature floated about among the companions and acquaintances of his youth, most of whom have now passed away, which combined to show the warm and loving spirit that was in Him. In his juvenile years it was commonly remarked that he never lost a suitable opportunity of doing little helpful turns to his father's servants, and others outside the domestic circle, whose burdens he could, in any way within his power, assist in alleviating. But these can only be referred to here.

His youthful character was developed in most favourable circumstances. His parents inculcated upon him from his earliest years, and in their own persons exemplified, reverence for sacred things. The pure preaching of the Word he enjoyed under the ministry of his saintly father, and, although at that time it did not appear that he was seriously impressed, there can be no doubt but the precious seed lay hid, ready to bud and grow when the heavenly influences were brought to bear upon it. His filial affection was quite remarkable,

even in the days of his "alienation," and before he knew the grace of God in truth.

The friends of his young days, when still under the parental roof, were persons of such character as might be expected to gather round the home of a faithful evangelical minister. The leading preachers of Ross-shire were frequent visitors at the hospitable manse of Redcastle, and many and precious were the opportunities young Kennedy had of seeing the power of the Gospel exemplified in personal character. The conversation and general bearing of these men of God could not fail to have a salutary influence on the susceptible nature of the bright, intelligent boy.

At college he, of course, mingled with many varieties of character and disposition. Some of his college vacations were occupied in making long tours through his native land, and in visiting large centres of commerce and places rendered interesting by historic associations.

Becoming deeply interested in the religious annals of the Northern Highlands, and anxious to acquire a fuller knowledge of the Northern tongue, he frequently paid protracted visits to the west of Ross-shire, where he formed an acquaintance with some of the most famous of the "men" of the districts in which he sojourned. The acquaintance then begun between him and those men of faith ripened, in later years, into a close and intimate friendship lasting through life.

His spiritual experience and soul questionings during the early part of the process through which he passed in coming to the light are vividly portrayed in his "Daily Jottings," extracts from which have already been quoted. Those utterances indicate the degree of introspection in which he indulged, and the intensity of soul agony to

which he was subjected. He struggled hard, and had to fight a sore battle against many temptations, before he found peace in believing. But, is it not true that "all noble souls are born in agony!"

Shortly after the "great change" had taken place, and when his college training came to a close, his mind having finally settled on the ministry of the Gospel, he threw himself with characteristic devotion into the service of Christ, and it was not long till his splendid abilities were recognised, and his services sought by the congregations round about.

Following the example of the Apostles of Jesus Christ, it was true of him that he gave himself "continually to prayer, and to the ministry of the Word." Like the Master, he did not interfere in matters of civil right.*

* A famous preacher of the present day has recently said:—"Many will advise young preachers to identify themselves with questions of social education and progress. There are many men in the ministry of Christ who are never heard of as preachers of the Gospel. We hear of them as politicians, debaters, statesmen, Liberals, Tories, and agitators; but, as for their preaching, we seldom hear a word about it. This is, to say the least of it, remarkable, and I cannot but regard it as painfully instructive. We are not made to be dividers and judges as to social questions, but to reveal a kingdom which will bring all contention and confusion to final reconciliation. I am old-fashioned enough to believe that if the Gospel of the grace of God, as shown in the life and teaching of Jesus Christ, will not settle all questions of temperance, peace, war, and the like, no invention of amateur reformers will ever touch the great necessity. The preacher has no interest in classes regarded strictly as such, his interest is in man; and, if he be faithful to that charge, he will touch every class, as the sun-light touches the face of the whole earth."

An eminent divine, commenting on the passage, Luke. xii. 13-21, says:—"Christ was, indeed, King of kings, and Lord of lords; by him kings reigned, and princes decreed justice; and he could, with perfect ease, and unerring rectitude, have settled this dispute. But He would not do anything which could give any handle to the rulers and judges to say that He was usurping their office; He had no such express appointment by human authority as would have been necessary, according to the common opinion of men, to have warranted His acting as a judge and therefore He would not interfere. . . . The civil power must not presume to usurp the office of Church government and discipline; nor must the ecclesiastical rulers presume to exercise the office of the judges, or wield the sword of State. Christ's followers must not, merely on the ground of being His followers, pretend to what He Himself did not assume. Jesus said, 'My kingdom is not of this world. If my kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence.' " Continuing his exposition, the same writer remarks: "This passage is unfavourable to ministers engaging in secular business, and especially in public offices. As to their formal appointment to the office of magistrates, or judges, few things can be more improper. Nor ought they to act a prominent part in anything which, in reference to the passing affairs of life, might fairly subject them to the imputation of being, in any undue degree, party men. Like other men, they must be supposed to have their own opinions; but it is only where conscience, enlightened by the Word of God, requires it, that they should take any active part. Those who undertake to propose to sinners of all parties the

humble and self-denying doctrines and duties of the Gospel, have prejudices enough to encounter, without needlessly exciting more. Nor ought any secular business, or any amusements, to be engaged in by them which would, in any hurtful degree, withdraw their hearts or their time from their sacred functions. 'No man that warreth,' says Paul to Timothy, 'entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.' 'Meditate upon these things; give thyself wholly to them.' "

Like a true servant of Christ, then, Dr Kennedy's motto was "This one thing I do." He must be about his Master's business. He found in that enough, and more than enough, scope for his magnificent talent. He magnified his office by refraining from entering into spheres of activity necessary in themselves, but which might probably interfere with his usefulness as an ambassador of Christ, and damp his zeal as a herald of the Cross. In the distinctive work of the ministry of the gospel, whatever his hand found to do, he did with all his might. The collected powers of all his energies were concentrated on the grand work of the conversion of souls and the upbuilding of the heritage of God.

He discharged for some time the duties of Chairman of the School Board of Dingwall, reckoning the obligations of that office as intimately connected with the office of the ministry. The upbringing of the youth of the Church concerns all who are interested in the prosperity of the cause of Christ, and bears a most important relation to the religious and general welfare of a community. It was only to this extent and in such matters that Dr Kennedy took a prominent part.

The influence of the Protestant religion has always tended, as it must ever tend, in the direction of well-appointed liberty. So long as it continues to represent the religion which Christ promulgated, freedom must always mark and characterise its movements. This is manifestly a very different thing from holding and acting upon the principle that it is the business of a minister of the gospel to become involved in merely secular affairs. There is no reason to conclude that Knox would ever have interfered with civil matters for their own sake or with a view to gain popular applause, which seems to present a strong temptation at the present time to brethren of a weaker fibre. In the circumstances, however, in which Scotland was then, Knox, in truth, could not emancipate his country from the iron chains of Popery, without coming in sharp collision with the civil rulers, for the Popish system is deeply political. At the same time, he was never found occupying a political platform, discussing questions that should engage statesmen only. Thus, when he did interfere with the rulers of the day, it was with the direct aim of obtaining for the Church the liberty which her Head and Lord purchased for, and conferred upon her. The freedom to proclaim the gospel, according to the Scriptures, was all he demanded. He left questions purely civil to be dealt with by those whose special business it was to see to them. He knew that if he could only succeed in establishing religious freedom over the length and breadth of the land, social and civil liberty would follow in its wake.

It may be observed in this connection, while referring to the interest Dr Kennedy took in the education of the lambs of his flock—an interest which led him to occupy the position he did on the School Board—that he was

passionately fond of children. There was a charm about him so delightfully natural and child-like that even the youngest very soon felt at home in his presence. Few things appeared to please him more than to gain their affection and to win their happy smiles, which were, in turn, reflected on his own beaming countenance. Indeed, his affection for children formed quite a trait of his character. This amiable feature, the following story will serve to illustrate—A little boy, the son of one of his congregation living in the neighbourhood, became so attached to the Doctor that when anything vexed him very much, he went straight to the manse to pour the sorrow of his little heart into the sympathetic ear of the minister, who was always ready to listen with the deepest interest to his tale. After a few nice words from the Doctor, suited to the capacity of the child, and to the nature of the complaint lodged, the little man brightened up and returned to his play, as happy as a king.

A lover of men, Dr Kennedy abounded in acts of benevolence. He could not endure the sight of chill penury, or look upon distress without endeavouring to administer relief. Some have made great profession of patriotism, and have regarded the world as their native land, and the human race as the family for whose good they desire to labour. But too frequently their profession of regard for all was an excuse for feeling no particular regard for any. Dr Kennedy's conceptions of benevolence, however, were vastly different. They found expression, not, indeed, in loud ostentation, for he observed the scriptural injunction—"Let not thy left hand know what thy right hand doeth"—but in active issues and in practical results. To many it was a

source of no small amazement how it was possible for him to exercise the charity he did. Tender and warm-hearted, he was generous and open-handed to a degree which was quite singular, considering his comparatively limited income. His "Luther-like faith was probably the element in his character that, in combination with other elements, gave it such peculiar force. He had a remarkable faith in the providence and promises, in the presence and grace, and in the faithfulness and power of the Master whom he served. His was a strong realising faith. In emergencies he could look to his Lord for such help as the weaker faith of ordinary believers failed to expect, and therefore failed to experience; and his stronger faith was often correspondingly recompensed."

. . . . "The power of his faith was displayed in his life-long readiness to part with all he had to benefit his fellows, never doubting and never failing to find that God would supply all his need. Early in his ministry in this place, when he had nothing but ten shillings left in the world to meet his daily expenses, visiting on a Saturday a poor invalid, he took from his pocket all that it contained, and left it with her to meet her wants. But a stranger, a lady from England, happening to hear him on Sabbath, and called on Monday, and in parting with him placed in his hands for his own use £100. At a subsequent period, when the horse that had been so valuable to him in his unceasing ministerial labour all around, was suffocated in the stable, and he had not a farthing wherewith to replace it by another, after melting down before his Lord in placing his circumstances before Him, he rose up with calm confidence that help would come; and on the evening of that day, from a friend who knew nothing of the cause of the anxiety

that had depressed him he received a cheque for the exact sum required, the sum of £50. Similar experiences, I believe, filled his life." *

On the ecclelistical questions that arose from time to time in the Free Church, there were brethren who regarded Dr Kennedy as narrow and somewhat intolerant. It is, perhaps, not easy to define exactly what appears to be frequently conveyed by the term narrow. The word seems to be often used with a considerable amount of ambiguity and elasticity, according to the view-point of the speaker or writer. If it be true that "a man may defend what is right without judgment, and believe what is holy without charity," then, certainly, intolerant Dr Kennedy was not. His judgment was well balanced and guided by ample knowledge, and Christian charity ruled his action. At the same time, it need not be denied that he held strong convictions on many of the most important questions discussed in his time, and expressed his views in terse and trenchant diction. He ever acted from deliberate principle, and "exhibited high resolve, steadfast purpose, and unswerving consistency of conduct." Fair judgment could not but admire him, even when, in acting out a particular view, there might arise difference

* From Dr Nixon's Sermon, preached at Dingwall on the Sabbath after Dr Kennedy's funeral.

Note from Mrs Kennedy.—"On leaving a cheerless attic, which was the abode of a woman wasted with disease, the young minister gave the only half-crown in his possession to the invalid. As he was walking homewards pensively, with his hands behind him, suddenly something was dropped into one of them. On looking he found it was a half-sovereign. The donor had disappeared and never was discovered. This appears to be the index to much of his future life."

of opinion, so manifest was his integrity and honesty. He had an inflexible will, but a heart full of affection and kindness to all believers. Strong in the Lord and in the power of His might, he was ever valiant for the truth. Those who knew him on the platform only as an unflinching antagonist of modern doctrines, might almost be excused for esteeming him "narrow" in certain aspects of his public attitude and testimony. But have not many of the most earnest and faithful men on the main question or questions of their life displayed some measure of intolerance to those who view the subject from a different standpoint? There are spurious forms of charity that are due to lukewarmness or indifference. Men of marked individuality have generally been regarded as intolerant.* The latitudinarian is broad because he is not sufficiently deep to be intense. Tolerance has its limits. It distinguishes between what is essential and what is not; the unessential may go very much as it will, "In matters essential, unity; in things doubtful, liberty; in all things, charity."

But the breadth of Dr Kennedy's conception and sympathy, the richness of his affection, and the constancy of his friendship, were known only to those who enjoyed the pleasure of familiar acquaintance with him. An.

* "We blame Knox for intolerance. Well, surely it is good that each of us be as tolerant as possible. Yet at bottom, after all the talk there is and has been about it, What is tolerance? Tolerance, I say, has to tolerate the unessential; to see well what that is. Tolerance has to be noble, measured, just in its very wrath, when it can tolerate no longer. But, on the whole, we are not altogether here to tolerate. We are here to resist, to control, and to vanquish withal. We do not 'tolerate' falsehoods, thieveries, iniquities, when they fasten on us; we say to them, Thou art false, Thou are not tolerable. In this sense Knox was intolerable."—CARLYLE.

incident, which occurred when he was in Paris, in 1881, will serve to indicate his Catholicity of spirit. Speaking of the ministrations of an English Congregationalist, a Mr Hart, who officiated there at the time, he says—"I took part with him in dispensing the Sacrament of the Supper, the other assistant being Dr Curtis, of Boston, U.S.—an Englishman, a Scotchman, and an American associating in Paris in sanctuary service. After this, I cannot be called an anti-Unionist."

It was in his home that the overflowing wealth of his nature revealed itself. In the bosom of his family the sweetness and charm of his character found full play. If ever there has been a loving husband, he was one; if ever a devoted father, he was one.

He possessed rare social qualities, which made his company welcome wherever he went. The amiability of his character, in this respect, was so remarkable that persons who entertained uncharitable opinions against him were completely subdued upon coming into near intercourse with him. They were forced to change their view even upon the slightest knowledge of the true man. They could not but feel overcome in noticing how his unconsciously dignified manner was blended with sympathetic humility. It is reported that a lady who harboured an intense prejudice against him used to visit a gentleman's family at which he frequently called. On one occasion it happened that Dr Kennedy and she were there at the same time. For a little she resented any attempt made to introduce her to him. Having yielded, however, she found the Doctor so delightfully sociable that her prejudice vanished entirely, her mind was occupied with admiration of him, and she afterwards

expressed her deep regret for the feeling she had formerly held. In point of fact, such were his affectionate nature, his winning affability, and his suavity of manner to all who formed an intimacy with him, that to know him was to love him.

Some idea of the enormous influence he wielded in the Highlands may be gathered from various sources. His unrivalled preaching powers, so fully attested by the large congregations that assembled to hear him wherever he was to preach, and his eminently consistent Christian character, raised him to the throne of undisputed supremacy which he so long and so worthily occupied in the Church of Christ in the North. His straightforward and manly testimony, his solemn bearing, his lofty thoughts, and his eloquent address, all united to secure for him an ascendancy unique among his contemporaries. The deference accorded to his opinions and utterances on all questions affecting the polity and doctrine of the Church which he adorned, and the sway he exercised all over the Celtic population, require almost a stretch of the imagination fully to comprehend. His decision on debated questions was final, so that his word in the estimation of the multitude of his countrymen, like that of Cæsar, might have stood against the world. Few men could be exalted to such an altitude without having their heads turned. It said much for his strong common sense that he bore his honours with becoming modesty.

He took a leading part in getting up several petitions to the General Assembly during the controversy that came to a close in 1873. One of those petitions had 60,000, and another 124,000 names, subscribed all over the Church. In 1882 he embodied his views in opposition

to Disestablishment in a petition to Parliament, which in a few weeks obtained 80,000 signatures, although the subscribers were confined exclusively to the Free Church congregations in the North. Referring to this petition the Doctor himself says:—"It is quite astonishing to me how spontaneously the people have responded." . . . "I can truly say that never before in any service did I find myself so helpless and did I find the Lord so near! We have never approached any congregation whose minister took the opposite side, but the people applied for petitions, and in some cases the sheets were returned with the signatures of all in the congregation outside the Free Church manse. I expect to get about 60,000 names." In one district where the Free Church ministers were, with perhaps scarcely more than a single exception, in favour of Disestablishment, about 10,000 office-bearers, members, and adherents subscribed. This large number represented almost the entire Free Church population of the locality in question.

Although his time was much occupied in preaching, he read extensively both theological and other works, and kept himself fully abreast of the literature of the age. It was known to his intimate friends that he could devour the contents of a book in a marvellously short time. When at home he spent much of his time in his study. Accustomed as he was to frequent long preaching tours, he had formed the practice of collecting and arranging his thoughts as he sat in the railway carriage, or drove in an open car. He studied his sermons with care, and made excellent use of his well-stocked library, which contained a choice selection of many of the best works in ancient and modern divinity. His retentive memory supplied him with ample material. In both

English and Gaelic he spoke with equal ease and fluency, although Highlanders may be pardoned in claiming for their ancient tongue sweet and melodious cadences to which the more modern language of the Saxon is a stranger.*

With regard to his theological attitude and temperament, some would say he was Puritanic, old fashioned, and behind the age. It is possible that he would have no objection to the first of these epithets, when properly understood. He certainly read and studied the Puritans, and regarded their foremost men as intellectual and spiritual giants. But he was not a slavish follower of any of them, or of any other. He was mentally and spiritually quite in a position to think for himself and to form his own opinions, although, at the same time, he admired and venerated the effort of sanctified genius in whatever quarter it revealed itself. Then, as to what he thought of the opinion of those who esteemed him old-fashioned and behind the age, his own words may be quoted. Here they are:—"My style of preaching has been described as antiquated, as ignoring the superior enlightenment of these bright times, as making no use of the wondrous results of recent scientific researches, as therefore, though it might have suited in

* "In Gaelic and English he possesses equal mastery, and is equally impressive. The stranger who comes supposing that he must make allowance for provincial accents is totally mistaken. Dr Kennedy's language is cultured and mellifluous, and his aspect dignified and commanding. It has often been remarked that he speaks in English as if he did not know a word of Gaelic, and in Gaelic as if he did not know a word of English. His fluency is not the fluency of a shallow mind. It is the eloquence of a man thoughtful, earnest, courageous, and profound, capable of clear and accurate analysis, and endowed with rich and lofty conception."—*Inverness Courier*.

earlier times, now quite behind the age. This critic's estimate is, so far, just, and yet I have no ambition that would rouse me to make an effort to evade it. As I judge the position of the age, I desire my preaching to be behind it; for I think that, in these days, the preacher's work is to be calling back his generation to 'the old paths' in which the Lord was found and followed by the fathers. Nor can I discover any difference between the men of this age and those of another as *sinner*s, and I cannot, therefore, see how the gospel which suits the one can be unsuitable to the other. And no one can inform me where I can find a *new theme* given by the Lord to preachers, since the Apostles were sent forth to 'preach *the gospel* to every creature.' And I have utterly failed to see how any method of preaching can be right which differs from that of the great Apostle of the Gentiles, who said that he 'came not with excellence of speech or of wisdom declaring the testimony of God,' and that he 'determined not to know anything among' those to whom he preached 'save Jesus Christ and Him crucified.' With the defence of outposts against the attacks of sceptics, Highland preachers have had hitherto not much to do, though I fear this kind of work will be called for in a future generation: but however remote their position, they should not flinch from bringing the light of Scripture to bear on any question affecting the welfare of their Church or their country."

It was sometimes said that he did not present, in his preaching, the full and free invitation of the Gospel to sinners indiscriminately. To show how groundless this imputation was, an incident which took place in Edinburgh a number of years before his demise may be

stated. A young man from Dingwall who was an applicant for a certain situation for which a competent knowledge of evangelical doctrine was required, called upon the gentleman who was appointed to examine the applicants. When the Dingwall man entered the examiner's room, and before he sat for examination, he was asked where he came from. He answered that he had come from Dingwall. "Yes," said the examiner, "I see; I am led to understand that the Free Church minister there does not preach a free gospel." "Oh, I think he does," said the young man, struck with amazement. "You went to his church, I presume," continued the examiner. "Yes, I did," was the reply. "Can you give me any statement from his preaching in confirmation of your answer?" "I think I can," answered the young man. "Quite lately," he added, "Dr Kennedy preached from " (mentioning the text), "and after delivering an impressive discourse, in which he pointed out with great clearness and power the suitability and ability of Christ to save to the uttermost, he said, 'And for thee, O sinner, whose one foot is suspended over the pit of woe, and whose other is on the declining edge ready to slip down for ever, this Saviour is sufficient.' " The examiner, who was himself a strict Calvinist, was satisfied. This anecdote, in addition to showing that he preached a free and unfettered Gospel, serves to indicate how erroneous and misleading were the reports of his preaching which sometimes reached the South.

Another gentleman who occupied an eminent position in the scholastic profession in a southern city was strongly prejudiced against him by the rumours which reached him from time to time during the disturbed

period between 1863 and 1873. It happened that Dr Kennedy was announced to preach on a sacramental occasion in a neighbouring congregation in the same city. The gentleman summoned sufficient courage to go to hear him on the evening of the Communion Sabbath. He could not but acknowledge that he was powerfully biased against him, but as the sermon proceeded, increasing in evangelical fervour and urgency, his prejudice melted away like the snow under the warm rays of the sun. After returning home, feeling grieved at the erroneous representations that were so industriously circulated about the preacher at that time, he said to a friend that Dr Kennedy was really a jewel of a man, and he added, "If we had such preaching in —, I am persuaded the state of religion among us would be very different from what it is." *

* In the same line of remark, it may not be out of place to give here the substance of the first sentences of a sermon on Isa. xlii. 22—"Look unto Me," &c., preached on the Monday of a Communion in Gaelic, before a vast congregation in the open air. "You cannot possibly," he began, "place yourself outside the range of this authoritative command unless you can prove, either that you are a fallen spirit or that you are beyond the confines of the earth. You cannot prove the former, for you are now in the flesh, a human being having soul and body; and it is equally futile to attempt to prove the latter, for you at this moment occupy a portion of the earth where this congregation is now assembled. Therefore the command in the text is to you, all and each, to every single individual composing this congregation, whatever your age, and however often and grievously you have sinned. You are not at present asked to solve questions regarding the depth or number of your sins, but you are commanded to 'look' whoever you are, and whatever the amount and heinousness of your sins, if only you are of Adam's race and within the limits of the earth."

His massive mind he kept in due subjection to the inspired Word of God, and his strong spirit bowed with becoming lowliness before the "majesty of darkness" that shaded the unknown. The strength and force of his intellect, and the penetration and accuracy of his thought were in evidence in all his best appearances. It might not infrequently be observed that the mysterious had a strong fascination for him, for the natural bent of his mind was of a speculative cast. But he knew that "speculation could not pierce the gloom," and discovered that man's tiny intellect was helpless in front of the "abysses of infinitude." His knowledge of the history of philosophy warned him to restrain his speculative faculty, and his belief in man's depravity made him doubtful of much of the product of unaided human reason. But from out of the dark and mysterious phenomena that encircled the moral economy of the world God spoke, and on the rock of the written Word his soul found rest in believing. To this Word all doctrines and tenets, both in their statement and proof, must conform.

Antinomian and legalist tenets he utterly repudiated, maintaining with another renowned theologian that the former was "an extinction rather than a corruption of religion," and the latter he held to be equally subversive of piety, setting forth as they did teaching which made the death of Christ vain (Gal. ii. 21), and His work of no effect. With Paul, he asserted that though the believer was delivered from the law as a covenant of works, he was subject to it as a rule of life. The foundational doctrines of the Calvinistic system he accepted, not without previous examination, and steadily adhered to them with growing attachment to the end.

He was drawn to Calvinism because it appeared to him the best interpretation of the teaching of inspiration. But he did not hold his doctrinal positions as dead dogmas. In his hands they were instinct with life and aglow with feeling—living principles of the heart and life. He arranged and proclaimed those truths with skill and pathos, and laid them before the mind in a manner fitted, not only to convince the judgment, but also to touch and move the heart and conscience. It did not appear in his treatment of them, as has been often urged against them, that their maintenance and expression prevented the unrestrained freedom of the inculcation of the Gospel offer of salvation to sinners without distinction.

He spoke out of the wealth of his heart what he knew and felt, which imparted a perennial freshness to his testimony. A striking depth of feeling, and a touching tenderness and warmth of heart, coupled with a searching analysis of the phenomena of the soul, rendered his discourses singularly impressive. He has been regarded by competent theologians to have excelled the eminent "Fathers of Ross-shire" in the "inwardness" of his teaching. It often required the closest attention, and a competent amount of spiritual discernment, to follow intelligently the minute shades of difference among spiritual things which occurred as he entered upon, and pursued, a course of profound subjective examination. He saw distinctions which other minds would confound.

In accepting "the doctrines of grace," he gave due prominence to the Divine Sovereignty, original sin, imputed righteousness, the necessity of the operation of the Holy Spirit to convince and regenerate the soul, the final perseverance of believers, and similar tenets,

and vigorously opposed Arminian notions. The sinfulness of man's nature as fallen, and the utter helplessness—"dead in trespasses and sins"—were emphasised, and the sinner's absolute and complete dependence for spiritual life and action on the grace of God plainly and clearly expounded. In the way of salvation by Christ, the gates of mercy were opened to sinners. The Son of God, the Father's gift of compassion and love to man, undertook the sinner's cause, and became the sinner's friend—the just died for the unjust—that the justice of God might be satisfied, the law honoured, and His people reconciled, adopted, sanctified, and brought to glory.

The salvation thus procured by the atonement of the Son, and applied by the operation of the Spirit, was agreeable to all the Divine perfections, and suitable to all the needs of sinful man. "My God shall supply all your needs according to His riches in glory by Christ Jesus" (Phil. iv. 19).

Dr Kennedy had a deep sense of the greatness and importance of the work he was engaged in. The burdens, cares, and anxieties of his sacred office urged, and his love to Christ drew him to the throne of grace. He was a man of prayer. The duty and privilege of supplication had more than ordinary attractions for him. In the "secret place" before the throne he "wrestled with God" and "travailed in birth" with unutterable groans "until Christ were formed" in the hearts of the people to whom he was sent. He continued "instant in prayer," and persevered with Jacob-like spirit, who said to the angel, "I will not let thee go, except thou bless me." Such a minister was a precious gift from the Lord to His Church—a man who agonised in prayer for

the prosperity of the cause of Christ at home and abroad. The reflection of the presence-chamber of the King often played upon his countenance as he came forth fresh and fragrant from holding communion with God, to deliver His message to the congregation. The exercise of this weapon of faith, which has the authority of Scripture, the command of the Father, and the example of the Son, and which is given to the believer by the Holy Spirit, is a most powerful means of resisting sin and advancing holiness. It prepares the soul to "fight the good fight of faith," and strengthens the whole spiritual fibre for effort and for progress. Carrying up the soul's necessities before the throne, it brings down the bounties of the everlasting covenant. In secret fellowship with God, languid spirits are energized, and sinking hopes revived and quickened. Intercourse with heaven in retirement from the world elevates the soul, as it melts with the tenderness of devotion, and pours itself forth before Him who is the hearer of every true desire, "uttered or unexpressed." It was in frequent converse with Jesus, the Master whom he loved and served, that Dr Kennedy found rest and strength in the midst of arduous labours. He went forth "in the strength of the Lord God," seeking and depending on the special influence of the Spirit to assist him in his work. Sanctifying grace gave him a compassionate sense of the worth of souls, and warmed his heart with ardent requests to God, and with zealous affection to men for their salvation. The smile of heaven invigorated his faith, and the "distilling dew" refreshed his whole soul. In the presence of the Lord he kneeled in weakness and helplessness, and rose full of vigour and power for the performance of duty

and service. "Thus God's power was manifested in his weakness, and the life of Christ was manifested in his mortal flesh."

Dr Kennedy struggled *for* the faith, but he struggled *in* faith. It was his aim, as it ever must be the aim of every true lover of the Lord Jesus Christ, to exemplify that "wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." It is an easy matter to find fault and point out defects, but when religion degenerates into censoriousness it ceases to be pious, and becomes hypocrisy of the basest sort. To strain after the purity or orthodoxy of a religious system or formula, or to be eager or zealous in the external exercises of religion, while in life and works God is denied, may be safely regarded as the vilest invention of the destroyer of souls. But alas, there are some, it is to be feared, whose motive does not rise higher than the desire to be esteemed purer than others, if not the purest of all in doctrine and creed. Animated by this spirit, they magnify the mote that is in their brother's eye, while they fail to see the beam that is in their own. They strain at the gnat and swallow the camel. "The vicious reproving vice is the raven chiding blackness." This is the ancient spirit of Pharisaism "working among those who cry out most against it; who exact to a scruple in the tithe of mint, anise, and cummin of their own peculiarities, while they pass over the weightier matters of unity and love." A note of warning sounds down through the ages from Elijah's time. Jehovah saw "seven thousand believers in Israel where His prophet could see but one." "When some

Jehu is sounding a trumpet before him, many are quietly passing to heaven without any such clamour.”*

The subject of this memoir firmly and unwaveringly held the faith once delivered to the saints, as the foregoing pages humbly witness, and turned not his back in the day of battle, but raised his testimony where it could not fail to have some, though, in the circumstances of the time, not the full effect it deserved. He gave diligent heed to the Scriptural injunction, “Buy the truth and sell it not,” and attended with equal respect to the words, “Speaking the truth in love.” He did not forget that “the wrath of man worketh not the righteousness of God.”

Up to the time when his fatal illness came on, notwithstanding his unwearied labours in publishing the Gospel of the grace of God, it might be said of Dr Kennedy, as of Moses, that “his eye was not dim, nor his natural force abated.”

The loss to the Church of Christ in this land, and especially in these northern parts, by the removal of the commanding personality of this eminent servant of the Lord, has been all but too manifest during the years that have elapsed since he went to his reward. A tower of strength, he ever exercised his potent influence on the side of truth and righteousness, and disdained to stoop to the performance of a mean action, or the utterance of an ambiguous phrase. “His mouth was that of the just, which bringeth forth wisdom, and whose lips

* A quaint writer remarks: “Because half-a-dozen grasshoppers under a fern make the field ring with their importunate chink, while thousands of great cattle chew the cud and are silent, pray do not imagine that those who make a noise are the only inhabitants of the field.”

dispense knowledge.” His solemn words of warning and entreaty, expressed in earnestness and faithfulness, those who are left behind would do well to ponder seriously at a time when the religious firmament betokens storm, and the outlook of the Church is not free of evidences of impending struggle. He saw the looming darkness, and had the courage, in the face of increasing difficulty, to proclaim his convictions with trumpet voice, loud and clear. “We live,” he says, “in critical times. Our Sabbaths, the bulwark of Scotland’s religion, are in danger from the rising tide of worldliness, which subjects all to the lust of gain, and will profanely force its way at any sacrifice of truth and sanctity. Our morals are in danger of a general decline. And in these days, when men are disposed to look down on all antecedents of the past, and to exult in the consciousness of superior power and wisdom, Churchmen, as if in the dotage of a second childhood, have begun to crave for the puerilities of ritualism, like hoary sires betaking themselves to the use of their nursery toys. To what result these tendencies shall bring the land we live in some future historian shall record.”* But he loved to think of Scotland under brighter conditions and in more prosperous times. “Whatever may betide her in the age next to come,” he writes, “I love to think of her, on some bright future day, emerging with all the nations of the earth from the darkness and the storms of pre-millennial times into the brightness and the calm of many ages of blessedness, receiving on her bosom the light of heavenly favour and the dew of heavenly grace,

* Lecture on “The land we live in,” by Dr Kennedy.

till a verdure richer than ever clothed her shall cover her all over, and fruits of righteousness shall grow throughout all her borders, such as are befitting the very garden of the Lord.”*

Employing his time and talent in the service of his Master—living and dying in the labour of the Gospel—his memory is sweet and fragrant to the Lord’s people, and his name is mentioned with reverence and honour, alike from the uprightness of his character, the elevating example of his walk and conduct, and his burning zeal for the conversion of souls. Many of God’s heritage in the North, who waited upon his ministrations and were united to him with “bands of love,” and who were guided in the period of their extremity, helped in the time of sore conflict, and comforted in the season of sorrow, by the Lord’s blessing upon his instrumentality, have, since his departure, experienced a “desolation” not easily expressed, and have been prone to join in the prophet’s figurative language of lamentation, “Howl, fir tree, for the cedar is fallen.” But, while the removal of such a master in Israel justly forms the ground of bitter mourning, it must not be forgotten that the Lord reigns, and that He has provided for his Church and people an Eternal Friend in the person of His beloved Son, who is “a present help in time of trouble.” When the under-shepherds have fulfilled their appointed time and service, the Great Shepherd calls them home to be with Himself, where the light of holiness and the joy of the Lord are the blissful and immutable conditions of their everlasting existence. “Father, I will that they

* Lecture on “The land we live in,” by Dr Kennedy.

also whom Thou hast given Me be with Me where I am,
that they may behold My glory.”

“ Calm on the bosom of thy God,
Fair spirit, rest thee now;
For, while thy stay was yet on earth,
His seal was on thy brow.”

JOHN NOBLE.

17th April, 1897.

M_{RS} KENNEDY, CRAIGROYSTON

MRS KENNEDY, CRAIGROYSTON.

It is fitting that a brief, though very inadequate sketch of Mrs Kennedy's most useful and honourable life should be added to the foregoing full account of her husband's great and distinguished career. Miss Mary Mackenzie, daughter of Major Forbes Mackenzie, was born, on 5th November, 1819, in the Castle, Stornoway, where her father, a brave and famous soldier of rank, then dwelt. The old house forms part of the new and greatly enlarged Castle, which, surrounded with spacious domains, overlooks the beautiful and far-famed bay of Stornoway. One could hardly wish to be born in a lovelier spot, and there can be no doubt that early environment largely influences the life and thoughts and unconscious ideals of budding youth. From very childhood Miss Mackenzie was dowered with great personal beauty and fascination, and captivated with her inimitable charms all who enjoyed the privilege of her acquaintance. And her intellectual endowments were quite as noteworthy; for she readily acquired all the learning befitting her position, and showed great capacity in dealing with difficulties in her studies and in the ordinary events of life. Nor were her gifts of heart and of enduring affection, as well as resoluteness of purpose, a whit behind her other attainments. Her girlhood must have been a period of the brightest and happiest days, during which she was unwittingly, but splendidly prepared for the large sphere

of usefulness awaiting her fully and finely-developed womanhood.

Major Forbes Mackenzie and family came, about 1822, to live at Fodderty Lodge, which lies prettily and peacefully situated half-way between Dingwall and Strathpeffer—the latter so well and widely known for its healing waters and picturesque situation. Major Mackenzie was a man in advance of his times, and at a very early age introduced what was then termed, and for many years afterwards, the new system of husbandry; and Sir George Mackenzie, in his survey of the county of Ross, written during the early years of the century, gives him a splendid character as an agriculturist. In the New Statistical Account for the Parish of Fodderty (1838), reference is also made to him:—“The healthiness of the parish has been much increased by the general system of drainage begun by Major Mackenzie, Fodderty, in 1811, in consequence of which, what was formerly in a state of marsh and meadow now yield luxuriant crops of grain, and the grounds which used often to be covered with mildew have been almost, if not entirely, freed from it.”

Early in 1844 Mr Kennedy was ordained to, and settled in the pastoral charge of, the Free Church in Dingwall, and at once his preaching power and great gifts enabled him to occupy the forefront in the Highland pulpit. I believe Major Mackenzie's family attended upon his ministrations, and it is possible it may have been in this wise that he became acquainted with Miss Mackenzie. At all events, it may be easily imagined by anyone who ever experienced the marvellous charm and magnetic influence of Dr Kennedy's personality, that his ability and attractiveness speedily, favourably, and lastingly impressed the one destined to become

his future bride. Congenial souls readily recognised one another's complementary suitability, strength, and sweetness. And ought not one to add that Heaven's benign and beneficent hand had guided events, and bestowed its richest blessing upon the admirable attachment?

Fully four years after his settlement in Dingwall, on the 25th April, 1848, Mr Kennedy was married to Miss Mary Mackenzie, the ceremony having been performed by Dr Macdonald, Ferintosh, the great evangelist and apostle of the North, who is stated to have remarked that Mr and Mrs Kennedy were the handsomest couple he ever had the honour of joining together as heirs of the grace of life. He entered heartily and delightfully into the spirit of the occasion, and his bright and genial presence shed sunshine on every one and everything around. Perhaps, too, he may have had some prescience that the one who now stood before him so radiantly happy was predestined to become his own worthy successor as prince of the preachers of the North. It was in every respect a notable event, and the room in which it took place remains very much what it then was, as far at least as the walls are concerned.

In December, 1849, there was the arrival of a first-born child, whose short sojourn gladdened, but whose early death deeply saddened the grieved parents. If the four years of this promising and hopeful child's life doubled their joys, we find that the intense sorrow was divided and mutually borne in calm and confident hope, as they endeavoured, according to the encouraging words to his "beloved Mary," to "learn instead of looking back with aching hearts to look up with brightening

eyes to the bosom of Christ, where she is who was torn from ours.'*

As has often been remarked, the boundless hospitality of Dr Kennedy's home, and his unceasing charity to every needy one, somewhat severely taxed the comparatively small ministerial income. But in view of this great generosity no one could have been a better partner and helpmeet than Mrs Kennedy, who never once complained of the lavish liberality, but frequently seconded and sustained the same from her own private purse. Several instances in proof of this statement might be detailed, but it is not in the least necessary to emphasise what is well within common knowledge. Perhaps the only possible explanation of this oneness of spirit and of action is that both alike shared deeply the same great faith in the unstinting liberality of God's providence. It has been well and truly observed that at Communion seasons the hospitalities of the manse were lavishly dispensed under her genial superintendence, and that many ministers and others retain happy reminiscences of their pleasant and profitable stay on such occasions.

Mrs Kennedy was most considerate in receiving, and most kindly in dealing with the students who were sent to supply the Dingwall pulpit. It was very frequently, with undisguised trepidation, that they made the attempt, and only after exhausting all due means of escape from a position they felt utterly unfit to occupy. At such distressful times she would quietly comfort them, and with a few choice words encourage them to proceed. She would say, "Perhaps things are better just as they are," with such assurance as would in some measure

* See Letter in Memoir.

lift up the heart and give some hope to the genuinely depressed; and if any should chance to err in the opposite extreme, and prove too confident and forward, she could very effectively, by silence or in fewest words, indicate disapproval of such unwise conduct.

She greatly excelled in her visitation of the sick and bereaved. Her fine womanly feeling and keen sympathy enabled the sufferers or mourners to take fresh courage, and to believe that it might be for some wise, though hidden, purpose they were temporarily laid aside or made to feel the sadness of heavy bereavement. We are often unaware how sincerely appreciated visits of this kind may be, even when the patients find few words to express their gratitude and regard. Some times their eyes are eloquent in thanksgiving and reveal the inmost feelings of the heart. Mrs Kennedy was supremely successful in evoking such confidence and consideration. "By her intelligence, her gentle and kindly disposition, her ladylike urbanity and cheerfulness, combined with a due appreciation of the responsible duties she was called upon to discharge, she secured for herself a warm place in the hearts of the people." "Her attention to the wants of the needy, and her unobtrusive acts of charity will long be held in grateful remembrance in Dingwall and elsewhere. In every work connected with the congregation she took a lively and intelligent interest. She was a keen observer, bright and animated in conversation, and had many reminiscences of the places she had visited and the people she had met." All these qualifications for imparting consolation rendered her visits to the poor and oppressed welcome and memorable.

On gladsome occasions Mrs Kennedy shone brightly, and greatly added to the enjoyment of young and old.

She could as well rejoice with those who rejoice as weep with those who weep. And in a sphere so wide and important as hers was, there was ample opportunity for the exercise of the livelier and brighter gifts and graces. Not only at marriage festivities, but in the daily entertainment of friends and of the many visitors who wished simply to see Dr Kennedy, as well as of those who gladly made a longer stay, all her amiability and affability found frequent and full play. It was one of the greatest privileges possible to be permitted to be a guest in this divinely favoured home. It may, it must be said, as the secret of the brilliance of mind, and the radiance of face and of the shining atmosphere, The Lord was there. Nothing else and nothing less could account for the pervasive influence and the sacred colloquies and the soul-stirring experiences. If it was undoubtedly true that Dr Kennedy could not but be first in point of personality and impressiveness, it was nevertheless the case that Mrs Kennedy often afforded excellent occasion for his great powers to have scope, often said or suggested what proved a key-note to the o'ermastering music of voice and melody of thought.

Twin daughters grew up to comfort the bereaved parents, instead of their two first children—a girl and boy—taken away in the morning of life. They inherited a great deal of their father's ability and of their mother's straightforwardness and thoroughness in all her undertakings. One of them—the one who bore her mother's name — was married to Mr John Matheson, banker, Madras, to the great happiness of all. There were four of a family—three of whom survive—who were very greatly beloved by the glad grandparents.

When one's heart and hands are full of enthusiasm and of work the years rapidly roll past, and signs of the close of one's working day appear with suddenness. Probably no minister of the century laboured more unweariedly and indefatigably than did Dr Kennedy, whose rule of work for forty years was—never to refuse an invitation to preach unless priorly engaged for the same hour. What that meant in anxiety and care for her who stood so near him few know; but, at length, it became evident that such assiduous application must tell on the strongest constitution and eventually take end. In 1873 he was prevailed upon to make a voyage to America, and cease for three months his usual and incessant labours. He now needed nursing, and it is often said that it is only in the time of illness and distress that woman proves her title or right to be called “a ministering angel.” How well the season of recreation or change of occupation and of scene was enjoyed his letters and addresses disclose. He returned recruited, and resumed his loved work at once, in which the companion of his illness and travels encouragingly and vigorously engaged. But again in 1875 indisposition laid Dr Kennedy low, and he required the utmost care to restore him to a measure of health. And yet again in February, 1881, an insidious disease necessitated his leaving home to sojourn for a time under the sunny skies of Italy, whither his faithful spouse accompanied him. They enjoyed a two months' stay on the Continent greatly, and his health benefited by the balmy climate in which he passed the spring months and was able to rest. No sooner did he return home than his services were in requisition as of old; and it was a source of sorrow to Mrs Kennedy that those who knew his willing-

ness to preach would not consider his weakness of body and withdraw their oft-recurring invitations for engagements he was unable, without risk, adequately to perform. Indeed, so anxious and resolute was he to carry out his wonted work and fulfil the duties usually assigned to him at Communion, that he actually made the attempt one day to go to Jamestown, but fainted as he was entering the carriage waiting for him at the door.

At no distant date, during the autumn of 1882, Dr Kennedy's health caused considerable concern to his friends, who insisted on his taking a short holiday and having a change of scene. Stirling was the first place visited, and with him was the companion of his travels in search of health. He thus writes playfully about her care:—"We are, on the whole, quite comfortable in this hotel. While looking over some things yesterday and to-day, your mother had to watch me lest I might yield to temptation and show how easily a fool and his money can be parted. But I obtained in the course of our stroll on the Abbey Craig a good opportunity of a retort. She had invested in twenty-four newspaper envelopes, which she carried in her hand. On reaching the level of the monument, a squall struck us very suddenly, carried all the envelopes out of your mother's hand, and the last we saw of them was as they were flying over the trees down into the valley. This gave me an opportunity of remarking that if a fool and his money are soon parted, so riches make to themselves wings and flee away. If I did not keep my money in my pocket, I at anyrate kept what the money bought." This trip did some good, but in a few months he was laid prostrate again.

Before this illness a reporter was employed by a few friends to take down sermons as Dr Kennedy delivered them, but this soon ended, and he had to dictate his thoughts, amidst great pain and weakness, for the weekly sermon. He used to say it was *dreich* work, and that in comparison to addressing a multitude of immortal souls, it was like walking on stilts. His wife was his amanuensis, and her work was well and wisely performed. The following note was taken down three days previous to her last illness by the first Free Church minister of Strathpeffer:—"In the course of her replies to questions as to Dr Kennedy's methods of study, she said that on one occasion he asked her which sermons influenced her most, and which she should advise him to write out for the printer, who had written him for a few sermons. Mrs Kennedy mentioned a sermon he preached on the text—'This God is our God.' 'Oh,' he said, 'I fear I cannot give that one, although I never enjoyed preaching so much as on that text; but there were influences at work upon me when preaching it that I could not bring to bear on the writing out of the sermon. I was conscious that God's Spirit was upon me.' 'This,' she remarked, 'was true in reference to many of his best sermons. They could not be reproduced, but they left a pleasant sacred memory.' She also said, 'I never heard him to better advantage than in his own pulpit. He always preached best there, and his sermons to children were always fine.' "

In the middle of November, 1883, Dr Kennedy, accompanied with Mrs and Miss Kennedy, set out for Rome, in hope that health should be restored to the much-loved invalid. These proved to be the last journeyings of the family together on the earth. From

their correspondence with friends at home it is easily seen how much they enjoyed the beauties of nature revealed under Italian skies, and how much their thoughts and conversations were taken up with higher and more abiding themes. Such experiences can scarcely be communicated in all their fulness, even to the inner circles of friends, but they remain a lasting possession and a joy for ever.

As an illustration of how profitably the days were occupied in the Eternal City, it may be permitted to insert here a hitherto unpublished letter addressed to, and kindly lent by, a very intimate and highly esteemed friend of the family—Rev. Mr Munro, Alness:—

“ Rome, December 22nd, 1883.

“ MY DEAR SIR,—We are now settled down into our sojourn here, and are very comfortable, and I feel considerably improved by the rest and change of climate. We left home in the hope of leaving cold weather behind us, but we were greatly disappointed. The cold of Edinburgh was greater than that of Dingwall; London was no better, but Paris was the coldest of all. As we approached the south of France the sun shone brightly, but snow lay on the ground and there was ice on all the pools. Even throughout the Riviera there was snow in the vineyards and orange groves, yet no frost to affect even delicate tropical plants. As we left the shore of the Mediterranean it became quite chill, and we reached Rome under a chilling shower of sleet. Hitherto the weather here, with the exception of a few hours of bright sunshine, has been cold; so much so that on several days I did not venture to go into the open air at all. Amidst all else that we regretfully

left behind us, we often wistfully think of a good coal-fire.

“ This city was for the last week very gay and very noisy. The added bustle was owing to the Prince Imperial of Germany. We, from our windows, had the best possible view of the grand reception given to him on his arrival at the station. There were 20,000 soldiers of all arms, a very large proportion being cavalry. They were drawn up around the Piazza de Termini — the square in front of the railway station — and formed a line all along the drive to the Quirinal Palace. The people did not at all seem to be enthusiastic, and allowed their king and his royal guest to pass on without even an attempt to cheer them. This may be easily accounted for. The clerical, or papal party, greatly disliked his being the guest of King Humbert, and the Liberal party were averse to the Prince’s proposal of visiting the Pope. It was a bold thing to combine both these objects of his visit to Rome. But Bismarck is the man to propose, and the Prince Imperial is the man to execute what requires exceptional courage. I felt a shrinking before the results of his visit. It cannot bode well to Germany that the Imperial heir-apparent should have a conference with the Pope; and it would seem as if some great war were seen in the near future by the keen eye of the Imperial Chancellor, when he is so careful to be on a friendly footing with Austria, Spain, and Italy. But over them all reigns King Jesus, whose throne is for ever and ever, and who will allow neither individuals nor nations to thwart His counsels, and who out of utmost confusion and darkness, and in the face of all possible opposition, shall yet cause His truth and church to triumph over all the earth.

“ What need I feel, amidst my surroundings here, of faith in the reign and promises of Messiah ! I feel this as I never felt it before. If I had love to Christ and to His cause and truth and people, and pity for perishing millions, I would not at any time have relief from deep depression of soul, except when the ‘ faith which is the evidence of things not seen ’ and ‘ the substance of things hoped for ’ was in lively exercise. But how insensate is a ‘ heart of stone ’ ! It is, however, a joy, mingling its sweetness with much sorrow, which can be attained through faith. The fumes, which rise from the corruption and misery of the present and future generations, cause the believer’s eye to shed its tears as he passes over all that lies between him and the fulfilment of the gracious and faithful promises of reward to Christ, of salvation to all Israel, and of a millennium of peace and glory to the whole earth ; and in the measure in which faith gives him tastings of the sweet grace of the promise, he feels more and more of sickness because of ‘ hope deferred,’ and sees more and more to pain him in the contrast which the benighted and corrupt present presents to the brightness and purity of the evening time of glory.

“ We have scarcely begun sight-seeing yet. Quite beside us there is a splendid church — the St Maria Maggiore—which we entered in the afternoon on Friday of last week ; and observing that the ceremony of consecrating the Host was going on at one of the altars, I stood quite near in order to observe the service. In front of the altar there were seated about thirty people. A gaily dressed priest, attended by a little boy less brightly attired, stood with his face to the altar and his back to the congregation. In an endless variety of ways

he manipulated the wafer and the cup, reading muttered sentences from a book, which the attendant occasionally shifted from one side of the altar to the other. Sometimes the officiating priest would for a moment, with a dancing-master's movement, turn to the people, and they responded with a muttered 'Amen.' At other times he would raise the Host, lay it down again, wipe the altar with a cloth, kiss the part which he had wiped, and wave his hands, as if driving either flies or demons away from the bread. Twice he drunk, to its last drop, a goblet of wine, which seemed to be a pleasing interlude amidst the wearying monotony of the service. After a round of all this meaningless and irrational sort of work, he at last raised the Host, bent in worship before it, then carefully wrapped it up and walked away with it through a side-door and disappeared. Throughout all this mummary there was not the slightest appearance of earnestness on the part of priest or people. O what strong delusion is required to make men believe that such service as this is aught else than a bold provocation of divine judgment! Can it be wondered at that weariness of such vanity and vexation of spirit should combine with disgust, because of the gross immorality of the clericals, in driving the Romans into the 'waste places' of infidelity.

"But who can wonder at finding such a state of things at Rome when I tell you of what I saw and heard in ——. Hymns and 'lessons' and prayers occupied an hour, and the subject of discourse was announced to be the birth of Christ. But instead of any doctrinal bearing on the person and office of Him who was born in Bethlehem, attention was confined in conjectures regarding Joseph and Elizabeth, and the most

extravagant praise of Mary — so extravagant that it would have passed muster before any audience that may assemble next Tuesday in this city—repeatedly called her ‘ blameless,’ declared that in her was ‘ a combination of all the virtues required to constitute a perfect woman,’ that ‘ she was the most perfect creature God had ever created,’ and that she was ‘ qualified to be an example to her Son ’! And yet some of his people thought his sermon the best which they had ever heard from him.

“ Oh, but I must be done. An English sermon on Thursday and a Gaelic on Saturday are the services which I expect from you on the first week of February.

“ With kindest regards and heartfelt thanks to Mrs M.

“ I am, my dear sir,

“ Yours affectionately,

“ J. KENNEDY.”

The recollections of the young minister’s helpers supplied by Mrs Kennedy to Mr Auld’s interesting Life of Dr Kennedy, as well as the pathetic description of his closing days, prove that she could use her pen well, and write worthily when opportunity offered. Her letters also show a refined style, capacity to comfort the sorrowful, and keen desire to enter fully into the joys of those whose circumstances prompted them to gladness. The journey homeward was accomplished in good spirits, but a chill caught in Edinburgh necessitated, contrary to his great desire to get home, a stay at Bridge of Allan for a few days, where he gradually grew weaker, and passed peacefully to his eternal rest on the morning of the 28th April, 1884. One who was present says, as already noted:—“ I shall never forget his prayers at family worship; they were perfectly wonderful, so full

of praise and thanksgiving, even joyful. I always felt as if he was speaking straight to God. Nothing between, right in the presence chamber, it was as if they were face to face, he and his Master. Sometimes it almost frightened me, because a chill dread arose that he was very near glory. The face wore often a far-away weary look, and he was so sadly wasted."

Mrs Kennedy now entered upon the weary years of widowhood, and the supreme loss was a measure of the sorrow and bereavement. The blow came suddenly, though not unlooked for, and was borne with calm resignation in the fear and faith of Him who is the resurrection and the life. She was upheld by the sympathy and universal condolences of friends and genuine participants in her profound grief. Mr C. H. Spurgeon well voices the widely felt regret for the prince that had fallen in Israel, when he says:—"His death was a loss to the Highlands greater than could have befallen by the death of any other hundred men." And then he touchingly concludes:—"Dear lady, you have lost a grand husband. Say, rather, the Lord honoured you with a choice loan in such a man. May 'the Comforter' abide with you. We are poor consolers under such a sorrow."

Altered circumstances required that a new home should be sought, and a beautiful villa was built by generous hands at Strathpeffer, and called Craigroyston. Another bereavement was sustained here in the death of Mrs Matheson, who had so fearlessly faced difficulties by sea and land, who had so bravely borne her share of grief, and who had now in faith and hope passed through a trying illness, and triumphed over the last

enemy. It was a solace in this dark hour that a faithful daughter and the loved grandchildren were left to take up the mother's place in the stricken heart of the grandmother. And once more death visited the already sadly darkened home, and took the youngest grandchild, whose remains rest in Newington Cemetery, Edinburgh.

In the succeeding years Craigroyston was frequently visited by the surviving friends of earlier times, and by more recent acquaintance, who all found that the old hospitality and kindness continued to the end. To one of the kindest and most trusted, as well as trustworthy, of these she revealed at parting her aspiration, and perhaps a premonition of the nearness of her departure, by quoting the opening lines of probably the most beautiful and pathetic farewell hymn in the language:—

“ The sands of time are sinking;
The dawn of heaven breaks;
The summer morn I've sighed for,
The fair, sweet morn, awakes.
Dark, dark hath been the midnight,
But dayspring is at hand;
And glory, glory dwelleth
In Immanuel's land.”

Mrs Kennedy was a most intelligent lady, and well read in the literature of the country, so that an hour spent in her company was singularly profitable, as well as entertaining. She was also a great botanist, and no person could have taken a greater interest in, or wrought harder to make, her flower garden a veritable bed of roses. With much courage, and exemplary patience, the lonely days were passed through, filled with thoughtful work for others; and, in the midst of increasing weakness, kindly words of cheer were given to visitors

and faithful attendants. For several months before the end came she was more or less confined to the house, and frequently to her room; but her gracious smile and the beauty of early days remained. It was a lesson in resignation and hopefulness to witness her lying in feebleness and perfect patience upon her couch, while mind and heart were filled with joy, which the world could neither give nor take away. After weeks of pain and prostration, not without intervals of relief and rest, she began to weary for the coming of the Heavenly Bridegroom, and on Sabbath morning, the 15th November, 1896, her desire to depart was granted, and she entered into the rest that remaineth for the people of God.

On the following Wednesday the funeral took place, and the remains were laid beside those of her husband, near the Dingwall Free Church, in the presence of a large company of mourners, among whom were—General Mackenzie, Foveran (brother); Miss Morison Duncan of Naughton (niece); Miss Mabel Matheson (grand-daughter); Mr John K. Matheson and Master Duncan Matheson (grand-sons), &c. The funeral services at Craigroyston were conducted in the drawing-room by Rev. A. R. Munro, Alness, and in the dining-room by Rev. Mr Johnstone, Strathpeffer. Rev. Mr Macaskill officiated at the grave, and offered up a solemn and appropriate prayer.

One who knew her best has said:—"Mother was almost an ideal wife in many ways for a man such as father. Wise, calm, dignified, able to meet all classes of people—fit to hold her own with strangers, ready to unbend to few—admiring and loving her husband, ever

ready to help him in deeds of kindness to sick and needy."

And one whose eminent services to Highlanders are second to none, but whose retiring disposition forbids his name to be given, has concisely summed up Mrs. Kennedy's character thus:—"Naturally endowed with a most amiable disposition, which in early life was sanctified by divine grace, so that in a very marked degree she adorned the doctrine of God her Saviour by a holy, humble, loving, and watchful life. She was truly a 'helpmeet' to her noble husband, who well knew and appreciated all her admirable qualities. All who had the privilege of being admitted to their happy home were witnesses of their large-hearted kindness and liberality, and of their unstinted generosity to the poor. The upbringing of her children and grandchildren in the nurture and fear of the Lord was specially near to her heart. And all her efforts were accompanied with much prayer, ever realising that except the Lord builds the house the builders lose their pains. By a large circle of friends and acquaintances she was esteemed and admired for every thing that was praiseworthy."

The appreciative and appropriate pulpit references that follow may fitly close the life-story.

Rev. Mr Johnstone, in the Free Church, Strathpeffer, selected for subject of sermon Rom. xii. 12. "Rejoicing in hope; patient in tribulation; continuing instant in prayer." In referring to the deep and genuine sadness cast over the congregation and over the whole community by the death of Mrs Kennedy, he pointed to her noble and charming qualities as well worthy of imitation. As wife she was well known for her assiduous attention, affection, and devotion to her

distinguished and lamented husband. To her to a large extent was due the brightness and the tenderness that marked his preaching—the atmosphere of the home so conducive to these qualities. Her piety was not of an ostentatious nature, neither did it consist of gloom. There was great brightness and attractiveness about her Christian life, so much so, that friends repeatedly remarked that they had never met her without deriving benefit. Her sweet countenance and saintly conversation were to many an inspiration. Truly we have three of the outstanding qualities of her life well described in the above text. Mrs Kennedy had a great love for the Bible, valuing it as her dearest possession on earth, and having it often in her hands or close beside her. I never visited her without a feeling of sadness that while she needed encouragement and consolation amid her weakness and suffering, the dear one, who so tenderly comforted and strengthened so many of the Lord's people throughout this country, was not there to minister to the comfort of his own well-beloved, as she passed through the valley and the shadow of death. But for some weeks it was evident her thoughts were very much occupied with the prospect of the re-union with dear ones above; and while reading portions of a book by Millar on this subject, and contemplating the joys portrayed, she looked radiant and seemed even then to have a foretaste of what she is now realising in glory. All through her illness her patience was remarked by those who lovingly waited on her. Never a murmur escaped her lips, and towards the end, when prostrate with weakness, she was heard to say, "I am longing to be away, but His gracious will be done." She was much given to prayer, and in this we have the secret

of the calmness and brightness of her life. On the first occasion I visited her after my induction, she welcomed me most heartily, and said, "I fear I cannot do as much in the way of helping you in your work as I should wish, but I can pray for you."

In Dingwall Free Church, Rev. Mr Macaskill preached from Acts xiii. 36—"For David, after he had served his own generation, by the will of God fell on sleep" and towards the end of a very eloquent sermon, said:—

"Within the grounds of this sanctuary, with which they have been so long connected, now lies the hallowed dust of Dr Kennedy and his beloved spouse. Sweetly joined so long together in life, they are not separated in death; and it is right it should be so. One of our noble Covenanters said while dying, 'Bury me with Ritchie, and we shall be a bonnie pair in the resurrection morning'; and the same might be said of the saintly pair who rest beside this sanctuary. What memories crowd around that grave of work nobly and faithfully done by the 'golden mouthed' preacher who proclaimed the Gospel of Peace with a fulness, power, and pathos seldom surpassed, if even equalled, by any other in his day; and of earnest work by the ministering angel walking by his side, who found her happiness in giving practical illustration, along with her devoted husband, in deeds of kindness and love, of the Gospel which he so sweetly proclaimed. What Mrs Kennedy, who walked in and out among you for well-nigh forty years, was, you all know better than I do. By universal testimony she was all a minister's wife should be—humble, kind, sympathetic, always with the law of kindness on her lips, and that kindness the outcome of a truly gracious heart,

that made the joys and sorrows of others her own. There was nothing forced or assumed about their departed friend. She spoke as she felt, with the refinement of a thorough lady, beautiful and hallowed by the grace of God. She always left behind her the impression of a true daughter of the King. To her bereaved daughter, who must feel an aloneness in the world she never could have realised till now, they gave their heartfelt sympathy, and joined in prayer that the God of her parents might sustain and comfort her in her hour of deep sorrow, and be her guide 'through each perplexing path of life.' For the grandchildren they prayed that they might grow up to be living witnesses for Christ in their generation, and so continue the family line of noble testimony and noble service for Christ. As for the departed, life's fitful fever was for ever over, and the undisturbed calm of the rest that remaineth was theirs for evermore. For 'the souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies being still united to Christ do rest in their graves till the resurrection.' And in that rest of the grave,

'There is a calm for those that weep,
A rest for weary pilgrims found,
They softly lie and sweetly sleep
Low in the ground.

'The storm that wrecks the wintry sky
No more disturbs their deep repose,
Than summer evening's latest sigh,
That shuts the rose.

'I long to lay this painful head
And aching heart beneath the soil,
To slumber in that dreamless land
From all my toil.' "

JOHN KENNEDY.

17th April, 1897.

THE DAYS OF THE FATHERS
IN ROSS-SHIRE

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CHAPTER I.

THE GOSPEL IN ROSS-SHIRE.

The Year of Grace.—State of the Highlands before the Reformation.—The First Labourers.—State of Ross-shire before 1660 and thereafter till the Revolution.—The Best Days of Ross-shire.—Highland Clearances.

WILD and uncultivated as their native hills, were the people of the North when already, in some parts of the Lowlands, the desert was beginning to “rejoice and blossom as the rose.” The winter of the North had lasted long, and dark and dreary had it been throughout. And when “the time to favour”—“the set time”—had come, protracted and broken was the work of spring; but a genial summer followed, and a rich harvest was thereafter gathered. Cold and dreary, or dark and stormy, may be the winter that shall close this year of “visitation.” The chill of its presence is already on the hearts of “the living”; but who can tell, whether it shall continue to advance with the quiet of a blight, or yet burst upon us with the fury of a tempest?

When the Gospel was first sent to the Highlands, Popery claimed the whole region as its own, although its dogmas were not generally known, nor its rites universally practised. Fearing no competing religion, the priesthood had been content to rule the people, without attempting to teach them. His ignorance and superstition made the rude Highlander all the more manageable in the hands of the clergy, and they, therefore, carefully kept him a heathen. He believed that the priests were as powerful as the fairies, and he brought venison to the bishop, and thus rendered her due of faith and of practice to the Church. In exchange there was given him all the wild license which he craved. Popery has always had an easy way of making conquests in heathendom. If it can only steal in its baptism among the rites formerly practised, and hang a crucifix on every idol formerly worshipped, and attract to its priesthood the blind veneration of the people, it will consent to leave all else as it found it. Such must have been its conquest of the Highlands of Scotland. Savage heathen could everywhere be found, trained Papists in very few places, when the light of the Gospel first shone on the North. There was even then quite as much of what was peculiar to Druidism, in the religious opinions and worship of the people, as of any views and practices derived from Popery.

There were then in the Highlands, clans, each with its chief, as well as congregations, each with its priest. The influence of the castle had never been displaced by that of the chapel, anxious though the Romish hierarchy ever were for a monopoly of power. Had the clergy attempted to supersede the chieftains, they would have assumed the attitude of rivals before them, and on this

the Highlanders had never learned to look without being provoked to a trial of strength. Had they even endeavoured to check them, they might have become unmanageable. They, therefore, wisely gave them rein, careful only to direct them; for, having learned to manage, they cared not to remove them. Their power having been made useful to the Church, the priests were rather anxious to preserve it. Each found it his interest to acknowledge and advance the influence of the other. The chief sent his clansman, with blood on his hands, for peace to the priest; and the more guilty the devotee had become in the service of the former, his fear made him all the more servile in the hands of the latter. The priest sent his penitent, with an indulgence, to the service of the chief; and the more the serf placed his trust in the power of the Church, all the more boldly could he fight the future battles of his clan. The clergy, too, must themselves be Celts; and as no way had been found of emptying his veins of Highland blood, while leaving him fit for Highland service, the clannish feeling was strong even in the priest. He could be moved, sometimes, to subordinate the claims of his chief at Rome to the wishes of his chief at home. Priest Mackenzie could be persuaded to gather the Macleods or the Munros to mass at an appointed time, that his chieftain might find it convenient to butcher or to burn them. A levy from the clan would be the churchman's reward for this service. The two thus helped each other; and, combined, they bore with the pressure of a double despotism on the deluded people, the chieftain using all his influence to keep them serfs and savages, and the priest doing his utmost to keep them dupes and fanatics. Alas! for the poor Highlander under them. He, with

an energy and ardour that made him a hero, even when a slave, and a love of country and of kindred that made him a patriot, even when oppressed, was found by the Reformation as Popery had left him, an utter heathen in ignorance, a very fanatic in superstition, and, in his habits, a lawless savage, rioting in the wild excitements of the chase, in the perilous adventures of plundering raids, and in the fierce combats of rival clans and chieftains.

It was in 1563 the first ray of Reformation light broke through the darkness of Ross-shire. By the General Assembly of that year, Mr Donald Munro was appointed "Commissioner of Ross." The Lord came with him to his work, and before seven years had passed, the cause of truth had made such progress in Easter Ross, where he chiefly laboured, as to attract the notice of the "good Regent Murray," who presented to the people of Tain a pulpit for their church, as an acknowledgment of their zeal.

In 1574 ten ministers and twenty-five readers were labouring in Ross-shire. The county was divided into ten districts, each containing several charges. To each district a minister was appointed, and, so far as the supply afforded, a reader to each charge. The several congregations in his district were visited by the minister, though he had the immediate oversight of the charge which was accounted the central or the most important. This arrangement was, of course, only temporary, and was gradually abandoned, as the supply of ministers was increasing. Efficient readers it was difficult to procure, and a number adequate for the supplying of all the charges it was quite impossible to find. It was difficult, too, to confine such as were employed to the work which

alone was assigned to them. Some of them had formerly been priests, and while required only to read to the people, they could not be kept from going beyond their commission into the track of their old course of service. The ministers, too, were liable to prelatic aspirations, and it was well, for themselves and for others, that the temptation to lord it over subordinate labourers was removed, so soon as the Church could displace, by an ordained pastorate, the temporary office of the readers. Of the work and success of the labourers in Ross-shire, during the sixteenth century, no distinct memories have survived.

Little is known of the state of matters in Ross-shire during the days of the Tulchans. The Bishop of Ross, who was deposed by the Assembly of 1638, was one who was likely to use all his influence in suppressing the truth, and in oppressing the people who loved it. On the occasion of his deposition, Mr Alexander Kerse said, "He is the vive example and perfyte paterne of a proud prelat, and enters in composition with the Pope himselfe; and, therefore, let him have his due deposition and excommunication"; "and the whole Assembly, in ane voice, voited the same."

On the re-establishment of Presbytery, after the days of the Tulchans, the people were found to be still grossly ignorant and superstitious, and the state of morals to be extremely low. During a visitation of the more remote Highland parishes in 1656, the Presbytery of Dingwall found that "amongst their abominable and heathenish practices, the people [of Applecrosse] were accustomed to sacrifice bulls at a certaine time, upon the 25th of August, which day is dedicate, as they conceive, to S. Mourie, as they call him." Whether this

Mourie was a heathen deity, or a Popish saint, it may be impossible to determine.* The name most probably represents a surviving tradition of some Druidical deity. This idea receives some support from the fact that, by the same people, "there were frequent approaches to some ruinous chapels, and circulating of them." The Presbytery also found "that future events in reference specially to life and death, in taking of journeys, was expected to be manifested by a hole of a round stone, wherein they tried the entering of their head, which, if they would do it, to wit, be able to put in their heads, they expect their returning to that place; and, failing, they conceived it ominous." What effect would the application of this test and faith in this omen have on the hosts who travel in these restless days? If the old Highland proverb—"A large head on a wise man, and a hen's head on a fool" be as true as it is trite, would

* The researches of Drs Reeves and Skene have now established the identity of St Mourie. His name in Old Irish is Maelruba, later Maolrubha, corrupted into Mourie and Maree. He came from Ireland in 671, and in 673 he founded the Church of Applecross, from which "as centre he evangelised the whole of the western districts lying between Lochcarron and Lochbroom, as well as the south and west parts of the island of Skye, and planted churches in Easter Ross and elsewhere. The dedications to him show that his missionary work was very extensive"—(Skene). His grave at Applecross is called Cladh Maree, and it is from him that Loch Maree takes its name.—(Ed.).

"In 722, Saint Maolrubha (Applecross) is said to have been murdered by Norwegians at Urquhart (Ferintosh), in Ross. There was erected, says the Aberdeen Breviary, on the spot where he was slain a chapel of oak, which afterwards became the Parish Church of Urquhart. The church was afterwards a part of the prebend of the Treasurer of Ross."—(Origines Parochiales).

not the reading of the omen require to be reversed in order to keep the most of them at home?

In Gairloch, during the same tour of visitation by the Presbytery, similar practices were found to prevail, as appears from the following minute, dated “ Kenlochewe, 9th Sept., 1656 ” :—“ The Brethren, taking into their consideration the abominations within the parochin of Gairloch, in sacrificing of beests upon the 25 August, as also in pouring of milk upon hills as oblations, whose names are not particularlie signified as yet, referred to the diligence of the minister to mak search of thoas persounes and summoned them; and withal that by his private diligence he have searchers and tryers of everie corner of the cuntrey, especiallie about the Loch Mourie, of the most faithfulle and honest men he can find; and that such as are his elders he particularlie poseit concerning former practices, in what they know of thoas poore ones who are called Mourie his deviles, who receives the sacrifices and offerings on account of Mourie his poore ones, and that at least some of thoas be summoned to compeare before the Presbyterie until the rest be discovered.” The Presbytery, at the same time, found “ that Mourie has his monuments and remembrances in several parochins within the Presbyterie, but more particularly in the parochins of Lochcarron, Lochalsh, Kintail, Containe, Foddertie, and Lochbroome.” In spite of every effort to put them down, these “ heathenish practices ” continued to prevail for some time thereafter, for in 1678 the curate of Gairloch, Mr Roderick Mackenzie, summoned certain parties “ for sacrificing in ane heathenish manner in the island of St Ruffus, commonly called Eilean Mourie, in Lochewe, for recovering the health of Cirstane Mackenzie.” What was then

the state of that district, may help to give an idea of the gross darkness that must have overspread the whole Highlands a century before.

Of the ministers who then laboured in Ross-shire, not many names are remembered. The Gospel was fully and faithfully preached in some parishes in those days. In Tain and in Kincardine, in the Presbytery of Tain, there were godly ministers; in Kiltearn, and, for a short time, in Fodderty, in the Presbytery of Dingwall, and in Cromarty, in the Presbytery of Chanonry. It was in Kiltearn, under the ministry of Mr Hogg, that the most signal success attended the preaching of the Gospel; but there were movements elsewhere among the "dry bones," and, throughout the county, souls were then gathered to Christ and to glory, as the first-fruits of Ross-shire unto God.

At the Restoration, not many of the ministers were found faithful in the day of trial. Mr M'Killigan, then minister of Fodderty, was the only one who at once demitted his charge. Mr Hogg of Kiltearn, Mr Anderson of Cromarty, and Mr Andrew Ross of Tain were deposed; and in 1665 Mr Thomas Ross of Kincardine resigned his living. All the other ministers clung to their stipends, and contrived to swallow piece-meal the "black prelacy" that was then thrust on the conscience of Scotland.

The conforming ministers were allowed to retain some relics of their former privileges, to reconcile them the more easily to their bondage. They, forsooth, held their meetings of Presbytery, and wrote minutes of their proceedings, which are still extant, and mixing the memories of other days with the dreams of the present, they might have cheated themselves into thinking that

they were not Episcopalians after all. Their Bishops—for they had three in succession—humoured their dupes as other of their mitred brethren would not. They allowed them to meet in Presbytery, with a Moderator, Episcopally chosen, and an Archdeacon, who, in the Moderator's absence, might act as his substitute. When both these "Bishops' brats" were on a hunting expedition after some of "the seditious ministers," or were required to wait on "their Right Reverend Father in Chanrie" on the day appointed for the meeting of Presbytery, "the brethren" were not allowed to transact any business, and could only minute in their record that they had met and done nothing. The only work allowed to them, at any time, was to wade through all the vile details of the cases of discipline that were reported to them, and then to pass them over to the Bishop for decision; to examine candidates for orders, who were then required to repair for ordination to the Bishop; and to report, for the information of the Bishop and the Council, all they knew regarding the ongoings of the outed ministers. They retained, from better days, the practice of delivering, in rotation, "an exercise and addition" on some passage of Scripture, at each meeting of their so-called Presbytery; but, strict though they were in requiring an apology for absence, the man who had "to exercise" was very often "indisposed" on the day of meeting.

In 1665 the Bishop sent an order to the Presbyteries "requiring them to use all diligence in celebrating the holy Sacrament of the Supper." The men who, in former days, judged their congregations "quite unfitted for such service," now, while their congregations are in no better state than before, resolve to yield obedience

to the Bishop. In 1668 the Bishop "ordains, by letter, that the brethren preach on Christ's nativity day," and all the brethren afterwards reported that they did so, except one, who was "tender at the time."

In 1671 the effect of Episcopal drill becomes more apparent, and they regulate their procedure most submissively, "according to the act passed by my Lord Bishop." In 1678 they would meet "for dispatching of Mr Roderick Mackenzie, Chanter, south, as Commissioner from the Synod of Ross to the Primate, in order to the process delivered against Mr Hugh Anderson, late minister of Cromartie"; and on the same year, "the Moderator presented a letter from the Right Reverend Father the Bishop, desiring that the Moderator, with a select number of the brethren, should repair to Chanrie to put a final period to Mr Hugh Anderson" the Bishop adding the words, "his process," to his order, to meet the scruples of the quondam Presbyterians. Thereafter, they continued to act most zealously, as the Bishop's police, against the few faithful Christians who were left in the county, and who were troublers of the prelate's peace.

"The camel" given them to swallow in the test oath of 1681 caused a little higgling, which drew down upon them an imperious letter from the Bishop, whose threats were far more effectual than its logic. It had a sting in its tail which terrified the poor men, though the argument in the body of it must have failed to convince them; and so "all the brethren concluded to meet at Chanrie on Tuesday, the 28th December current, to close their resolution anent the test." Having bolted the oath, they lay down in their chains, and, excepting the intervals of disturbance caused by the conventicles

at Kiltarn, Alness, and other places, they slept on till awakened by "the glorious revolution."

In 1690, Presbytery began to resume possession, but only very slowly could it do so. There were few ministers to whom places, occupied by them before the Restoration, were open. Mr Hogg returned to Kiltarn, but the labour of a few weeks sufficed to exhaust the remnant of strength which persecution had left in him; Mr Anderson resumed his work at Cromarty; and for a few months Mr M'Killigan laboured at Alness; but these, for nearly two years, were the only Presbyterian ministers who had been in the county. In 1693, though the ministers of Ross and of Sutherland were united in one Presbytery, there were only four out of the two counties whose names appear in the sederunt at any of their meetings; Mr Hugh Anderson, Cromarty, and Mr William Stewart, Kiltarn, being at that time the only Presbyterian ministers in Ross-shire, and Mr Walter Denune, Golspie, and Mr William Mackay, Dornoch, the only Presbyterian ministers in Sutherlandshire.

A few of the Episcopal incumbents laid themselves open to deposition by their disloyalty, and some by their immorality, and the places of others were soon made vacant by death. But of these openings the Assembly could not take immediate advantage. The demand for ministers was beyond the supply. They had not learned to extemporise incumbents, as was the fashion in the days of the Tulchans, and of the more ambitious prelatists of later times. Vacancies abounded, but they chose to wait till the breaches were repaired by the Lord, rather than to shovel in such rubbish as had filled them before.

The re-occupying of the county, even when supply was provided, was found to be more difficult than to take possession of it at first. Not only were the Episcopal incumbents on the field to employ all the influences which they had managed to acquire in opposition to the cause of the Gospel, but a strong political feeling was aroused, and directed by the Jacobite chieftains, alike against the reigning sovereign and against the Church which he had been the means of restoring. There were a few among the people who had hailed the Revolution with delight, and who, still more, rejoiced in the restoration of the Gospel to their land ; but the number of such was small. In several parishes the first presentees had much opposition to encounter. In 1716, the minister of Gairloch was compelled to leave his parish, owing to the ill-treatment he received at the hands of both the laird and the people. His crops were destroyed, his home robbed, and he and his family were reduced to a state of starvation. In 1720, the presentee to Lochalsh was not allowed to preach at all in that parish, and for several years after he was first driven out of it, he could not venture to return to his charge. In 1717, the minister of Killearnan was refused by the heritors, who were bigoted Jacobites, any share of the maintenance due to him ; his manse was razed to the ground ; and, so incensed were the people against him under the instigation of the lairds, that his ministry was deserted, and his person in danger.

Even after the most of the charges in the Synod were supplied by Presbyterian ministers, the curates still hovered about them, and, by clandestine marriages and baptisms, and in various other ways, exerted a baneful influence on the feelings and habits of the people. In

course of time these gad-flies were removed; and the only traces of "black prelacy" left in the county were a very few Episcopal chapels, the resorts of Jacobite lairds and their underlings, and of fugitives from Presbyterian discipline.

It was after the first quarter of the eighteenth century had passed that the best days of Ross-shire began. A few godly ministers were then scattered over the province of the Synod. In 1725, Mr James Fraser was ordained minister of Alness, and his labours were early and greatly blessed. Seven years thereafter Mr Porteous came to Kilmuir, and few ministers have been more successful than he. Mr Balfour of Nigg, Mr M'Phail of Resolis, Mr Beaton of Rosskeen, and Mr Wood of Rosemarkie, all famous men of God, were his contemporaries. Before the middle of the century the great revival of religion began, which spread its blessed influence alike over Highlands and Lowlands. At Nigg, Kilmuir, Rosskeen, and Rosemarkie, especially, the Lord's right hand wrought wonders of grace in "turning" many "from darkness to light"; but in other places throughout the county many souls were then gathered to the Lord. Under the ministry of such men as Fraser, Porteous, Beaton, Balfour, M'Phail, and Wood, the good work continued to advance and to spread, till the desert began now indeed to "rejoice and blossom as the rose."

This extensive revival resulted from the blessing of the Lord on the stated preaching of the Gospel. It was preceded by much prayer. It began in the hearts and the closets of the people of the Lord. Its progress was attended by no unseemly excitement. There were no outcries or prostrations at public meetings in those days.

It gave rise to no unwise multiplication of agents, means, and meetings. Deep impressions of their utter impotence under the power of sin, as well as of their utter inexcusableness under its guilt, with a distinct recognition of the necessity of regeneration and of the sovereignty of grace, distinguished the experience of the awakened. Attaining to a clear view of the foundation, object, and warrant of the "hope set before them" in the gospel, they grew up, under the skilful tuition of godly ministers, intelligent, exercised, and consistent Christians. An intense averseness to unsoundness, formality, and unwatchfulness distinguished them as a class. Few, very few, of those who were admitted into the confidence of the Church at that time ever belied their profession. They were, indeed, to Ross-shire, a preserving and seasoning salt, till the Lord removed them out of it.

In 1782,* there met at Kiltearn, on a communion occasion, under the preaching of Dr Fraser of Kirkhill, perhaps as blessed a congregation as ever assembled in Scotland. Hundreds of God's people from the surrounding district were there, and all of them had as

* "It was before 1792, if not in the above year. The year 1792 is called in that district 'the year of the sheep'—'*bladhna nan caorach*.' The system of taking the hill grazing from the people and introducing sheep-farming then commenced. This roused the people; they assembled and resolved to drive all the sheep that had been introduced to the River Conon (there were no bridges on the rivers in those days) and let them sink or swim there. This roused the lairds in Ross and Inverness shires. The Sheriff-Depute of Ross-shire and the proprietors put their heads together. Sir Hector Munro of Novar, who was Colonel of the 42nd Regiment, summoned that regiment from Fort-George to Novar, where, it is said, there was music and dancing on the Sabbath. Some of those of the

much of the comforting presence of the Lord as they were able to endure. It was then the culminating point of the spiritual prosperity of Ross-shire was reached. Under the ministry of the Calders, Macadam, Mackenzie, the Mackintoshes, Forbes, Macdonald, and others, the Lord's people continued to be edified, and souls were still "added to the Church." But such days of power as were formerly enjoyed have never yet returned. Days of richer blessing shall verily yet be given; but ere they shall come the present generation may have passed, under the "shame of barrenness," from the earth.

It is worthy of remark that it was at the climax of its spiritual prosperity the cruel work of eviction began to lay waste the hill-sides and the plains of the north. Swayed by the example of the godly among them, and away from the influences by which less sequestered localities were corrupted, the body of the people in the Highlands became distinguished as the most peaceable and virtuous peasantry in Britain. It was just then that they began to be driven off by ungodly oppressors, to clear their native soil for strangers, red deer, and sheep. With few exceptions, the owners of the soil began to act as if they were also owners of the people,

people who were engaged in the matter were laid hold of and brought before the Justiciary Court at Inverness, and were sentenced, but escaped from prison. Now it was on a Sabbath day about the early part of the autumn of 1792 the music and dancing was at Novar. I heard that the pious people in the country—and there were many at that time—noted the following, viz., that the gospel was as faithfully and purely preached in that part of Ross-shire after that date as it was before that date, but it was not followed with the same power as it had been before then."—(Dr AIRD).

and, disposed to regard them as the vilest part of their estate, they treated them without respect to the requirements of righteousness or to the dictates of mercy. Without the inducement of gain, in the very recklessness of cruelty, families by hundreds were driven across the sea, or were gathered, as the sweepings of the hill-sides, into wretched hamlets on the shore. By wholesale evictions wastes were formed for the red deer, that the gentry of the nineteenth century might indulge in the sports of the savages of three centuries before. Of many happy households sheep walks were cleared for strangers, who, fattened amidst the ruined homes of the banished, corrupted by their example the few natives who remained. Meanwhile, their rulers, while deaf to the Highlanders' cry of oppression, were wasting their sinews and their blood on battle-fields, that, but for their prowess and their bravery, would have been the scene of their country's defeat.

CHAPTER II.

THE MINISTERS OF ROSS-SHIRE.

The Various Classes of Ministers.—Eminence in the Ministry.—
 How Attained.—Character of the Eminent Ministers.—
 Mr Hogg.—Mr M'Killigan.—Mr Fraser.—Mr Porteous.—
 Mr M'Phail.—Mr Calder.—Mr Lachlan Mackenzie.—Mr
 Macadam.—Dr Mackintosh.—Mr Forbes.—Dr Macdonald.



LIST of all the ministers of Ross-shire would be a very checkered one. It would present many grades of talent, from the man of genius down to the dunce; many varieties of religion, from the man of singular godliness down to the scoffer; every variety of life, from the holy man of God down to the drunkard; and many shades of popularity, from the man whom all revered down to the man whom all despised.

A roll of its ministers in its worst days would be much more uniform than such a roll at its best. There were times in Ross-shire when its ministers cared not to affect much godliness, and were not suspected of having any at all. Such, at least, were the two sets of curates, some of whom may have sunk further down in ignorance and immorality than the rest, but to eminence for learning and piety none of them were known to aspire. But in the best days of Ross-shire there was no monotony of character among the clergy. It was just then that strongly marked specimens of both the good and the bad might be found. The more eminent the Lord made his ministers, by the measure of grace which He gave them, the more difficult Satan must have found it to insert a

seemly hypocrite among them. The places which were filled up by the enemy he succeeded in possessing, not by deceiving the judgment of the Church, but by employing the power of the world. The skilled labourers whom the Lord sent into His vineyard were not easily imitated, and the others would not try to be like them. Some of these, therefore, began to follow the lairds when they found they could not copy the preachers; they would be real gentlemen, and cared not about being real ministers at all. Others, too rude for the drawing-room, and too keen in their enmity to refrain from persecution, were given to annoying the ministers who preached, and the people who loved, the doctrines of grace. Some others were so gross in their conduct that they seemed as if Satan, despairing of fashioning them into plausible hypocrites, had let them fall into the mire to which their sensuality inclined them, that he might prepare them as a nuisance, since he could not use them as a snare. Getting them into the ministry, he had the power to keep them, on the elevation of their office, before the eyes of the faithful, that he might grieve their hearts by the vileness which could not possibly deceive them. Among the Lord's own ministers there was variety also. Some were more gifted, some more godly, and some more successful than others, but among them might surely be found men as like to their Master, and as fitted for their work, as Christ ever gave to the Church since the days of the Apostles.

The godly ministers of Ross-shire may be divided into three classes. There are a few whose names tower above those of all others, and to whom, by universal consent, the first place would be given. These alone

are now to be specially noticed ; but in the memories of those who are acquainted with the history of the Gospel in Ross-shire, about thirty names will rise up, forming a second class, of men who were faithful in their day and accepted in their work. But the list of these would not exhaust the whole number of the ministers whom the Lord claimed as His servants. Beneath them there wrought, with more slender gifts and with smaller success, some whose names are now scarcely remembered, but who were for Christ on the earth, and who are now with Him in heaven.

It was neither by talents, nor by learning, nor by oratory, nor was it by all these together that a leading place was attained by the ministers in the Highlands, but by a profound experience of the power of godliness, a clear view of the doctrines of grace, peculiar nearness to God, a holy life, and a blessed ministry. Without these, without all these, a high place would not be assigned to them either by the Lord or by men. Eminence thus reached is surely the holiest and the highest ; and it is a healthful state of matters when the attainment of it otherwise is rendered impossible. In other portions of the Church a minister might become famous as an ecclesiastic, an orator, or a scholar, who, merely for his godliness, would be utterly unknown. But mere gifts and acquirements were but little accounted of in the North. Few opportunities for displaying them, apart from the pulpit, were presented to those who may have had them, and the unsanctified use of them there would earn only the distinction of disgrace. Most ungracious, indeed, would have been the treatment by the people of the North, in the good days of the fathers, of such preaching as is to be found in “ The Religion

of Common Life," and even in "The Gospel in Ezekiel." Worthless, because Christless, would they have deemed the religion commended in the former; and even the latter, giving them rather more of the poetry in Guthrie than of the Gospel in Ezekiel, would have found but small favour at their hands.

But the ministry in Ross-shire furnishes no exception to the rule that, on the man whom He makes eminent in His Church, the Lord bestows excellent gifts, as surely as an unusual measure of grace. Among them were men of distinguished talent; a few of them were men of genius; and the lowest of them stood at least on a level with the average ministry of the Church in point of literary acquirements. If they earned no fame for mere talent and learning, it was because, having once cast their gifts and acquirements at the feet of their Master, they cared not to bear them aloft for the admiration of their fellows; and because they occupied places in a quiet portion of the Church from which they were not called to the construction or defence of the outworks—the service in which the lustre of talent and of learning finds most occasion to appear. They were allowed to devote themselves almost exclusively to the more spiritual duties of their calling; and they had learned, in that sphere, to dispense with "excellency of speech and of wisdom."

Each one of them would have been distinguished as a Christian, though he had never been a minister. There are ministers who find all their Christianity in their office, having had none of it before in their hearts. Far otherwise was it with the godly fathers in Ross-shire. With two exceptions, they had all been Christians before they were office-bearers, and some of them

from their earliest years. Nor were they ordinary Christians. Their deep experience of the work of the Spirit, their clear views of the doctrines of grace, their peculiar nearness to God, and their holy watchfulness, would have made them eminent among the godly, though they never had a place among the clergy. Each of them had his own peculiarity of experience, but all of them were deeply exercised in a life of godliness; each had his favourite department of truth, while lovingly embracing the whole, but all of them were "skilful in the word of righteousness"; some of them were favoured with more intimate communion with the Lord than the others, but they were all "a people near unto Him"; each one was distinguished by some peculiar grace, but they all lived "soberly, righteously, and godly in a present evil world." In every respect they differed from each other, but in their common resemblance to their Father in Heaven; but, owing to this, they were all recognised, even by the world, as brethren in the Lord.

As preachers, they were all remarkable. There are some who preach *before* their people, like actors on the stage, to display themselves and to please their audience. Not such were the *self-denied* preachers of Ross-shire. There are others who preach *over* their people. Studying for the highest, instead of doing so for the lowest, in intelligence, they elaborated learned treatises, which float like mist, when delivered, over the heads of their hearers. Not such were the *earnest* preachers of Ross-shire. There are some who preach *past* their people. Directing their praise or their censure to intangible abstractions, they never take aim at the views and the conduct of the individuals before them. They step

carefully aside, lest their hearers should be struck by their shafts, and aim them at phantoms beyond them. Not such were the *faithful* preachers of Ross-shire. There are others who preach *at* their people, serving out in a sermon the gossip of the week, and seemingly possessed with the idea that the transgressor can be scolded out of the ways of iniquity. Not such were the *wise* preachers of Ross-shire. There are some who preach *towards* their people. They aim well, but they are weak. Their eye is along the arrow towards the hearts of their hearers, but their arm is too feeble for sending it on to the mark. Superficial in their experience and in their knowledge, they reach not the cases of God's people by their doctrine, and they strike with no vigour at the consciences of the ungodly. Not such were the *powerful* preachers of Ross-shire. There are others still who preach *along* their congregation. Instead of standing with their bow in front of the ranks, these archers take them in line, and, reducing their mark to an individual, never change the direction of their aim. Not such were the *discriminating* preachers of Ross-shire. But there are a few who preach *to* the people directly and seasonably the mind of God in His Word, with authority, unction, wisdom, fervour, and love. Such as these last were the eminent preachers of Ross-shire.

They were all of the Lord's making, but each one was adapted to the place he had to fill, and to the work which was given him to do. While all of them were excellent, each of them was peculiar, and their variety was as necessary as their skill. In apt and striking illustration Porteous and Mackenzie excelled, and have left more memorable sayings behind them than any of

the others; Calder and M'Phail preached in clear, unctuous words, filled full of Christ crucified, while from their manner and language all was carefully excluded that might withdraw the minds of their hearers from the spiritual import of the message which they carried; for exactness of exposition and precision of statement, Macadam and Forbes were second to none; Dr Mackintosh was eminent in solemnity and power; and for clearness and skill in unfolding the doctrines of grace, and in fervent appeals to the Christless, Fraser and Macdonald excelled them all.

Their preaching was remarkable for its completeness. It combined carefulness of exposition, fulness and exactness of doctrinal statement, a searching description of experimental godliness, and close application of truth to the conscience. The admixture of these elements, in wisely-adjusted proportions, constitutes the true excellence of preaching. Careful to ascertain the mind of God in His Word, they were not content merely to prefix a passage of Scripture as a motto to their sermon. They chose to preach from a text rather than to discourse on a subject. They did not try what they themselves could say about it, but to tell what the Lord said through it, to their hearers. But, while careful expounders, they were systematic theologians as well. They clearly saw, and they clearly taught, "the form of sound doctrine." No loose statement of doctrine would satisfy them, and yet no men were further than they from being frozen into the stiffness of a cold, lifeless orthodoxy. Their zeal for a sound creed was at least equalled by their desire for a godly experience and a holy life. They loved "the form of sound doctrine," but they also loved "the power of godliness." They

insisted on a clear understanding of the former, but they also insisted on a deep experience of the latter. It is in fashion to speak of objective and subjective preaching, and to commend each by itself as excellent in its way; but surely that preaching is defective, that presents a statement of doctrine without any description of the experience which the application of that doctrine produces, or of the fruits in which that experience results; and preaching without distinct doctrinal statement is like attempting to build without a plummet or a plan. And their preaching was distinguished by the minuteness with which the Lord guided them to speak to the varied cases of their hearers. In this respect they were quite singular; and many marvellous instances of this might be given. Some of these might be easily accounted for. In dealing with the cases of God's people, a minister, acquainted with the power of godliness, will be sure to have a counterpart, in his own experience, of many of the fears, hopes, and enjoyments of those whom he addresses. Speaking from the heart, he will be sure to speak to the heart; declaring what he himself has felt, he will be sure to express the feelings of others. When the honour the Lord has been wont to put on the ordinance of preaching, and His tender care of His children are taken into account, who will limit the degree of minuteness to which the Lord's guidance may be given, in adapting the message sent by His servant to the varied feelings of the hearers? Words marvellously seasonable have been often thus spoken, to account for which no prophetic gift should be ascribed to the preacher. The pressing need of a beloved child had to be seasonably met, and the Lord revived, in the memory of His servant, a corresponding

experience, and guided him to tell it, and this is often the whole secret of the matter. There have been, however, instances of " words in season " that cannot thus be explained. Some more direct guidance of the speaker's mind was required, and some more abrupt impression must have been produced of the case, to which the Lord was sending a leaf from the tree of life, or an arrow from the quiver of the law. Care will be taken that any such instances as may be given shall be accurately stated rather than satisfactorily explained.

Of all of them, without exception, it may be affirmed that they were scrupulously careful in their preparation for the pulpit. These were not men to offer to the Lord that which cost them nothing. Their aim in studying was not the construction of a finished or a pleasing sermon. Mere sermon-making was not their work. They sought to know what message the Lord was giving them, and to be prepared to deliver it in the manner most accordant with the gifts conferred on themselves, and most suitable to the circumstances and attainments of their hearers. Each had his own way of studying, as surely as his own way of preaching. Four of the Ross-shire fathers were once comparing notes on this subject. " I like," one of them said, " to have my subject determined, and my skeleton arranged, on the Sabbath evening." " I devote," the second said, " a portion of each day of the week to the preparation of my sermon." " I don't begin to write till Friday," the third said. " But I," added the fourth, " am so dependent on wind and tide, that I can act according to no rule; I sometimes have my sermon ready days before I deliver it, and sometimes it is not ready till it is preached." On another occasion the same number of eminent ministers

united in declaring, as the result of their experience, that none had ever come to tell them of any part of what they had preached from memory having been felt to be "a word in season," and that any word, ascertained by them to have been fitly spoken, was suggested to their minds during the course of the sermon. This circumstance, so carefully removing all grounds of boasting, they, at the same time, regarded as not furnishing the shadow of a reason for relaxing their diligence in the careful preparation of their sermons.

All of them were distinguished as men of prayer. Without this, they would not have had their godliness as Christians nor their success as ministers. One of them would spend whole nights in prayer; another would forget his daily meals amidst the wrestlings of the closet; and in the study of another the rug on which he usually knelt would, in a few months, be quite worn through. But all of them, like these, were given unto prayer, and were admitted into peculiar nearness to the Lord. Their abounding in prayer made it safe and healthful to abound also in labours. Their public work was to them no wasting bustle, for in communion with the Lord their strength was recruited in the closet. Wrestling for grace with the Lord, and labouring with grace for the Lord, no blight was permitted to rest on their soul or their service. Prevailing with God as they pled for men, they prevailed with men as they pled for God.

As pastors, they watched for souls as those who must give an account unto God. Commanding the respect of the people, they were allowed to deal with them according to the authority of their office. They were strict and faithful, but tender and wise in the exercise of

discipline. They were not much given to the formalities of stated visiting. It was not their habit to cross a certain number of thresholds every year. They did what was better for themselves and their flocks, for they visited them often in spirit, as they went to carry them on their hearts to the footstool of mercy. They obtained a more thorough knowledge of the views and feelings of their people, from one course of catechising, than they could from the perfunctory visiting of a lifetime; and if there was wanting to them, from the people, the merely carnal attachment that may be won by the civilities of "the minister's call," the authority of their office was intact; and even from the conscience of the unconverted their godly life failed not to secure its tribute of respect.

The name of THOMAS HOGG is the earliest that rises into eminence. From the interesting memoir of him which has been so widely circulated, it is evident that, while both a gentleman and a scholar, he was a Christian of singular godliness, enjoying very intimate communion with God, and a minister of rare devotedness, whose labours were abundantly blessed.*

Next in eminence, among those of the five non-conforming ministers of Ross-shire, stands the name of

* In the old records of the Presbytery of Dingwall there is a full account of the "Trials" of Thomas Hogg. On the 17th October, 1654, the members of Presbytery and the congregation met in the church of Kiltearn to hear Hogg's "trial" sermon. He was then in the 27th year of his age. The text was Matt. ix. 6. When the sermon was preached the people were asked if they had anything against Mr Hogg being ordained as their pastor. They unanimously replied, No. On the 24th October, 1654, Mr Hogg was admitted to the pastorate.

JOHN M'KILLIGAN.* He received a unanimous call from the people of Fodderty, September 4, 1655. On the 25th of the same month, he writes to the Presbytery, "that divers difficulties and perplexities made him unable to give a peremptory answer for the time." He was then in Morayshire, and thither Mr Hogg was twice sent by the Presbytery to deal with him in reference to the call. In the month of January following, he intimated his acceptance to the Presbytery, and his ordination took place on the 26th of February, 1656. Of his ministry at Fodderty no account can be given. In 1661 he unhesitatingly and at once took his stand against Prelacy. He was then the only minister who did so; for Mr Hogg was unable, owing to the state of his health, to bear any public testimony so soon, and the others remained for some time in their charges. A presentation was offered to him by the patron, but as "he reckoned the acceptance of that as destroying the foundation which God had laid in His Church, to the maintenance of which he was bound by solemn oath," he conclusively declined to accept it. In 1663 he was summarily ejected from his manse, which he continued to occupy after demitting his charge, to make room for Mr John Mackenzie, who, swollen by Prelacy into the vastness of an archdeacon, required the whole house to

* John M'Killigan, according to tradition, was born in the parish of Cawdor about 1630. He was licensed by the Presbytery of Forres, 28th March, 1655. Frequent notices of him appear in "Brodie's Diaries." He married Catherine Munro, daughter of the laird of Culcraggie, parish of Alness, who had as her dowry the small estate of Balchraggan, in the same parish. It was here Mr M'Killigan took up his abode after his ejection from Fodderty, and preached in a chapel erected on his property.

contain him. In the same year he is summoned to give his reasons to the conclave of curates, his former co-Presbyters, for not asking from any of them baptism for his child; and, having been cited by the Bishop before his diocesan meeting, and refusing to appear, a sentence of deposition was passed against him, “for his absenting himself from the diocesan meeting, his not answering the citation to appear before him when called, and his preaching, praying, and reasoning against prelati- cal government.”

Removed from Fodderty, he took up his residence on his own property at Alness. Till 1676 he continued to preach there and in other places to the few who would assemble to hear him, and his labours were greatly blessed by the Lord. A strong desire having been felt, by those who profited by his preaching, to partake of the Sacrament of the Supper, though under the ban of the Council and the watchful eyes of Bishop Paterson’s police, he resolved to dispense that ordinance in September, 1675. The little congregation met in the house of the Dowager Lady of Fowlis at Obsdale, in the parish of Rosskeen. Mr M’Killigan was assisted by Mr Hugh Anderson,* minister of Cromarty, and Mr Alexander

* Hugh Anderson of Cromarty was promoted from being Regent in the University and King’s College, Aberdeen; installed in 1656; deprived by the Acts of Parliament in 1662, but was allowed to remain some years, probably till after engaging in the communion service at Obsdale, when he retired to his own property at Udol. By the Act of Parliament, 1690, he was restored. He was a member of Assembly in 1692, and the senior minister on the roll when the Presbytery of Ross was constituted, 25th April, 1693. He died on the 3rd of June, 1704, aged 74. (Scott’s Fasti).

Fraser, minister of Deviot.* Mr Anderson preached the preparation sermon on Saturday, Mr M'Killiagn officiated on Sabbath in the forenoon, and Mr Fraser in the afternoon, and Mr M'Killigan preached the thanksgiving discourse on Monday. During this last service, there was such a plentiful effusion of the Spirit, that the oldest Christians then present declared they had never enjoyed such a time of refreshing before. "In short," says Wodrow, "there were so sensible and glorious discoveries made by the Son of Man, and such evident presence of the Master of Assemblies, this day and the preceding, the people seemed to be in a transport, and their souls filled with heaven, and breathing thither while they were upon the earth; and some were almost at that 'Whether in the body or out of the body, I cannot tell.' " A man, hitherto careless about the state of his soul, had gone to that blessed meeting, impelled by mere curiosity, like the chief publican of old. The God of Zaccheus met him at Obsdale; and on his return from the meeting, one of his neighbours said to him, "What a fool you were to have gone; you will suffer the loss of all your goods for what you have done." "You are more to be pitied," he replied, "for not having been there; as for me, if the Lord would main-

* Alexander Fraser was descended from the family of Fruid, in Tweeddale, and was brother of Robert Fraser, advocate, Edinburgh. He was translated from Abbotshall to Deviot, and admitted there on the 31st August, 1664. He was deposed in 1672 for espousing the persecuted cause. He afterwards became chaplain in the family of Ludovick Grant of Freughie, who, for allowing him to preach there, not preventing the attendance of his wife on such occasions, and withdrawing himself from ordinances, was fined £295. Mr Fraser survived the Revolution, and returned to Abbotshall. (Scott's Fasti).

tain in me what I hope I have won to, I would not only part with my cow and my horse, and these are my only earthly possessions, but with my head likewise if called to it."

Information having been given to the Bishop, by some of the spies, of Mr M'Killigan's intention to dispense the Sacrament, he instigated Sir Roderick Mackenzie of Findon to send a party of soldiers to apprehend him. On Sabbath, while the little congregation was assembled at Obsdale, the soldiers came to Alness, expecting that Mr M'Killigan would have dispensed the Sacrament there. To make amends for their disappointment, they began to pillage the minister's orchard, and, finding his apples to be particularly good, they remained long enough in the garden to allow them to close the forenoon service at Obsdale. The soldiers then received information of the actual meeting place, but, before they could reach it, the congregation had dispersed, and Mr M'Killigan was safe in his hiding-place. Missing him, the party sent to apprehend him returned; and, after they were gone, the ministers and people assembled again, and found that the Bridegroom had reserved the best wine to the close. But in the strength of the food then provided, the Christians who feasted at Obsdale had to go many days. Mr M'Killigan was compelled to abscond, and for several years he and his flock were prevented from meeting together again.

Having gone to Cromarty to baptise the child of Mr Anderson, the deposed Presbyterian minister there, he was apprehended by a party of the Earl of Seaforth's followers. The night before his apprehension "he was trysted," says Wodrow, "with an odd enough passage,

which he could not but remark. When he fell asleep he dreamed that there were three men come to the house to apprehend him. He was no observer of dreams, and, therefore, when he awakened he endeavoured to be freed of the thoughts of what he had been dreaming, and composed himself to sleep; but, upon his falling asleep, he dreamed it a second time, and awoke; and, again, after he had essayed to banish the thoughts of it, and falling asleep again, he dreamed it a third time. This awakened him with some concern, and he began to apprehend there might be more than ordinary in it, and fell under the impression that bonds and imprisonment were abiding him, and arose to compose himself, by committing his case to the Lord." Before he was dressed, the party sent to apprehend him were in the house. Confined for some time in the prison at Fort-rose, he was afterwards removed to Nairn. Kindness shown to him by Sir Hugh Campbell of Cawdor provoked his accusers to insist on his removal to Edinburgh. After lying in the Tolbooth for a short time, he was sent as a prisoner to the Bass. The time spent by him there, which his enemies desired to make a season of distress, the Lord so sweetened by His presence that he could say—"Since I was a prisoner, I dwelt at ease and securely." But while his soul was joyful in the Lord, his body contracted the disease which ultimately terminated in his death. In 1679, he was liberated on bail, offered by Sir Hugh Campbell, who had formerly befriended him. Returning to Ross-shire, he resumed his work among the little flock that gathered around him in Alness, much to the joy of his people, and as much to the annoyance of the curates. But in 1683 he was again apprehended, and sent to the Bass. It was again

to him a Bethel. Becoming dangerously ill, he petitioned for liberty to remove to Edinburgh, and the Council, on the intercession of Sir Hugh Campbell, granted his request. His health not improving, he was permitted, in 1686, to return to Ross-shire, where he continued to officiate in a meeting-house, erected by his attached followers in Alness, till the Revolution. Called in 1688 to Inverness, his people, owing to the state of his health, consented to his removal, but he preached there but seldom. Exhausted by all his labours and sufferings, his bodily strength rapidly declined, and he entered into his rest on the 8th of June, 1689.

In 1725, Mr JAMES FRASER* was ordained minister of Alness. He was presented by the Presbytery, and was at first acceptable to all the people; but some of the lairds organised a factious opposition to his induc-

* James Fraser was ordained by the Presbytery of Chanonry, 6th November, 1723; ordained at Alness, 17th February, 1726; and entered into his rest, 5th October, 1769, in the 69th year of his age, and the 44th of his ministry. His father, John Fraser, who was minister of Alness from 1696 to 1711, suffered severely in the persecution. He went to New England, and about 1686 married Jean Moffat from Tweeddale, then a refugee from persecution like himself. He was translated from Glencross; he was laird of Pitcalzian, in the parish of Nigg; and his second son, James, was born in 1700. Between the father, John, and James, his son, Daniel M'Kiligan, son of John M'Kiligan, the Covenanter, was minister of Alness, having been translated from Kilmuir-Easter in 1714. He departed in the summer of 1723. James Fraser was a man of singular wisdom and great integrity, and steady friendship. He was a faithful counsellor; while his courteous behaviour as a gentleman, his piety as a Christian, and his great learning and knowledge as a divine, made him highly acceptable to all ranks. His notable work, "The Scripture Doctrine of Sanctification," was published in Edinburgh in 1774. (Scott's Fasti).

tion, using all their influence with their retainers and tenants against him. The Session and all the communicants remained steadfast, in the face of all the power of the lairds, but a great number of the people who had at first signed his call were induced to oppose him as the time for ordaining him approached. When the Presbytery met to induct him, they found the doors of the church shut and guarded against them, and the solemn service was conducted in a corner of the graveyard. An appeal against the ordination was taken to the Synod, and thereafter to the Assembly, but the Presbytery's conduct was ultimately approved of, and Mr Fraser confirmed in his charge. His induction did take place in the face of opposition, but the Presbytery were, in this case, in conflict only with those who interfered with the free choice of the people.

Mr Fraser is the only one of all the Ross-shire fathers who is well known as an author. His work on sanctification gives the most satisfactory explanation of that difficult portion of Scripture expounded in it, which has yet been produced. For exact analysis, polemical skill, and wise practical application of the truth, there are very few works which excel it. The specimens of his sermons which have been published entitle him to a very high place among the true preachers of the Gospel. Full, clear, and unctuous in their statements of Gospel truth, close and searching in their practical uses of doctrine, tender and wise in the counsels and encouragements given to believers, and solemn and powerful in appeals to the unconverted, they furnish a strong contrast to the fashionable preaching of these days, with its vague, hazy statements of doctrine, its wholesale application of Gospel comforts, and its flowers

to please the taste, instead of arrows to pierce the conscience of the ungodly.

His preaching, at least during a great part of his ministry, was mainly directed to the awakening and conversion of sinners, and was not so edifying and consoling to the Lord's people as that of some others of the fathers in Ross-shire. He did preach Christ crucified, and spake comfort to the broken-hearted, but this was not the peculiarity of his preaching. But the preponderance of the other element was of God, and He greatly blessed his preaching for fulfilling the end to which it was mainly directed. Many were awakened under his ministry, but some of these went elsewhere to get healing for their wounds. Each Sabbath not a few of his people were accustomed to go to Kilmuir to hear the famous Mr Porteous. So many were at last in the habit of going, that the Kilmuir congregation began to complain of the overcrowded state of the church; and though willing to bear some inconvenience for the sake of those who could not find the Gospel at home, they had no patience for the fugitives from Alness. His Session at last spoke to Mr Porteous about it, and begged of him to confer with Mr Fraser, "for the people who come from Alness," they said, "tell us that their minister preaches, almost so exclusively, the law, that those who seek the bread of life must starve under his ministry, and are compelled to come hither for food and for healing." Meeting Mr Fraser soon after that, at a funeral, Mr Porteous said to him, "It gives me, my dear brother, grief of heart to see some of your people in the church of Kilmuir every Sabbath. My elders tell me that those who come to us complain of your preaching almost entirely to the unconverted, and that the 'poor in spirit'

can get no food for their souls. Now, my dear brother, if the Lord gives it to you, I pray you not to withhold their portion from the people of the Lord, which you can dispense to them as I never could." "My dear brother," was Mr Fraser's striking reply, "when my Master sent me forth to my work, He gave me a quiver full of arrows, and He ordered me to cast these arrows at the hearts of His enemies till the quiver was empty. I have been endeavouring to do so, but the quiver is not empty yet. When the Lord sent you forth, He gave you a cruse of oil, and His orders to you were to pour the oil on the wounds of broken hearted sinners till the cruse was empty. Your cruse is no more empty than is my quiver. Let us both then continue to act on our respective orders, and as the blessing from on high shall rest on our labours, I will be sending my hearers with wounded hearts to Kilmuir, and you will be sending them back to Alness rejoicing in the Lord." Quite overcome with this beautiful reply, Mr Porteous said, "Be it so, my beloved brother"; and, after a warmer embrace than they had ever exchanged before, they parted. Surely this was a rare exhibition of self-denial and brotherly love!

A cold, unfeeling, bold, unheeding worldly woman was his wife. Never did her godly husband sit down to a comfortable meal in his own house, and often would he have fainted for sheer want of needful sustenance but for the considerate kindness of some of his parishioners. She was too insensate to try to hide her treatment of him, and well was it for him, on one account, that she was. His friends thus knew of his ill-treatment, and were moved to do what they could for his comfort. A godly acquaintance arranged with him to leave a supply

of food in a certain place beside his usual walk, of which he might avail himself when starved at home. Even light and fire in his study were denied to him on the long, cold winter evenings, and as his study was his only place of refuge from the cruel scourge of his wife's tongue and temper, there, shivering and in the dark, he used to spend his winter evenings at home. Compelled to walk in order to keep himself warm, and accustomed to do so when preparing for the pulpit, he always kept his hands before him as feelers in the dark, to warn him of his approaching the wall at either side of the room. In this way he actually wore a hole through the plaster at each end of his accustomed beat, on which some eyes have looked that glistened with light from other fire than that of love at the remembrance of his cruel wife. But the godly husband had learned to thank the Lord for the discipline of this trial. Being once at a Presbytery dinner alone, amidst a group of moderates, one of them proposed, as a toast, the health of their wives, and, turning to Mr Fraser, said, as he winked at his companions, "You, of course, will cordially join in drinking to this toast." "So I will and so I ought," Mr Fraser said, "for mine has been a better wife to me than any one of yours has been to you." "How so?" they all exclaimed. "She has sent me," was the reply, "seven times a day to my knees when I would not otherwise have gone, and that is more than any of you can say of yours." On the day on which her godly husband entered into his eternal rest, and a very few hours after his death, some of the elders, on learning the sad tidings, hurried with stricken hearts and in tears to the manse. To their horror, they found Mrs Fraser outside feeding her poultry. Approaching her, one of them said,

sobbing as he spoke, "So Mr Fraser has gone to his rest." "Oh, yes; the poor man died this morning," she said, as she scattered the corn among the fowls; "if you want to see the body, you may go in—chick, chick, chick." Whether horror of the living or sorrow for the dead was the deepest feeling in the good men's breasts, both must have mingled in the anguish of their hearts as they hurried to the chamber of the dead.

Seven years after Mr Fraser's induction at Alness, Mr JOHN PORTEOUS* was ordained minister of Kilmuir. He was born in Inverness. In his youth he received an excellent education, and became distinguished as a classical scholar. Soon after his licence, he was presented to Daviot, but the people of that parish would not receive him, and he was not one who would consent to be intruded into a charge. The people may err, as well as patrons, as did the people of Daviot on this occasion; but when the former err, it is in the abuse of a power which rightfully belongs to them, but when the latter presents an unsuitable minister, he doubly sins,

* John Porteous' grandfather came to Inverness with the army of Cromwell, and settled there, where his grandson was born. Had his degree from the University and King's College, Aberdeen, 29th March, 1720; licensed by the Presbytery of Elgin, 24th October, 1727; called, August 8th, and ordained 27th November, 1734. In 1745, George, Earl of Cromarty, prepared to join the Pretender; on this his pastor called for him, and earnestly and affectionately remonstrated with him against such a course, which so irritated the noble peer that he ordered Mr Porteous to leave the castle. At his exit he declared, "It won't be long until the grass will be growing in the room out of which you have ordered me," which was literally fulfilled before Mr Porteous died, 17th January, 1775. "He was pre-eminently popular; his distinguishing characteristics were sublimity and spirituality of doctrine, patriarchal simplicity of

for he has usurped a power that belongs to others, and employs it to the injury of those from whom he has robbed it. At Kilmuir he was cordially received by the body of the people. At the very outset of his ministry, he got his place as a man of God over his flock, and the blessing of the Lord rested on his earliest labours among them. As a preacher, he was quite peculiar. Of all the famous preachers in the north, next to Mr Lachlan, he was the most successful in riveting the attention of his hearers. His power of illustration was great, and he could make a safe and dexterous use of allegory. His metaphors were always apt, if not always poetical. His care was to use them as illustrations rather than as ornaments. He never tried to embellish, but he laboured to simplify his discourses.

In his pastoral intercourse with his people, he was remarkably winning and wise. Being fond of flowers, and afraid that he might forget his flock while engaged in cultivating his garden, he connected with each plant he reared the name of some godly parishioner or

diction and manner; a deep insight into the human constitution, the power of embodying his thoughts in forcible language, and thus carrying demonstration to the conscience. He possessed a brilliant imagination, which was so thoroughly imbued with Christian truth that it always ministered instruction, and enabled him to enlighten and edify his hearers." The Rev. William Porteous, minister of Rafford, was a brother. He was schoolmaster of Forres; licensed by the Presbytery, 13th June, 1727; called, October 12th, and ordained, 28th December, same year; departed, 3rd January, 1738, in the 11th year of his ministry. He married Helen M'Intosh, who died 30th March, 1798, and had a daughter, Jean, who married the Rev. William M'Kenzie of Tongue. The brothers, John and William Porteous, were relatives of Beilby, afterwards Bishop of London.—*Fasti Eccl. Scoti.*

acquaintance. It was, to his mind, congenial employment to trace analogies between the varieties of flowers in his garden, and the varieties of character in his parish; and having succeeded in attaching each flower to its antitype, in his mind and memory, his employment in the garden never allowed him to forget that he was a watchman for souls. A broken-hearted, humble, timid Christian once found the minister in his garden when he called upon him. Bringing him beside a plant of violet, and pointing to it, "There you are," Mr Porteous said. "That dark uncomely thing, without flower or fruit, is truly like me," remarked his visitor, as he looked down on it. "Yes, it is indeed like you," rejoined the minister, as he opened up its leaves and exposed its flowers, "for it is a lowly fragrant plant, that usually hides its beauty, and whose sweetness is most felt, when it is most closely searched and pressed." A young man, who had been recently awakened, came to him as he was walking among his flowers. He described his feelings, and the minister listened in silence, but he had no flower to which to point the inquirer, and did not speak a word to him, till a toad was observed crawling across the path, on which they were walking. "Do you see that?" the minister asked, pointing to the toad. "I do," the young man answered, and they passed on, and, without another word from the minister, they parted. A second and a third time, there was a repetition of what occurred at the first interview. But when, a fourth time, the youth's attention was called to the crawling toad, "It would be well for me," he said, "were I that toad without a soul that can be lost for ever." "I can speak to you now," his minister said. He judged his wound not to have been

deep enough before, but now he entered into close and earnest conversation with him about the way of healing. There may have been thereafter a type of this young man among the flowers in the minister's garden.

Enjoying much of the Lord's presence in preaching; and a rich blessing resting on his labours, it was no wonder that he should have to bear many a rude assault of "the wicked one." He could be no stranger to Satan's devices; for having so many of the Lord's children to feed, it was needful that he should, as their pastor, be passed through their trials, besides, as a Christian, experiencing his own. Speaking to a pious woman once of some temptation by which he was greatly afflicted, she said, "Be patient under the Lord's training; the temptations of his people must be given sevenfold to the minister, if he is to be a minister indeed."

His personal appearance was striking. Unusually tall, erect in his figure, light in his step, and scrupulously exact in his dress, he was very unlike the picture a Southron would be disposed to draw of the Highland country minister of a century ago. He never married, and, unburdened with the cares of this life, it might truly of him have been said: "He careth for the things that belong to the Lord, how he may please the Lord." He quietly fell asleep in Jesus, in the attitude of prayer, alone with the Lord, on the seventh day of January, 1775, in the eighty-fourth year of his age. His ministry in Kilmuir extended over forty-three years.

The following notes of Mr Porteous' preaching were often given, with great effect, in Gaelic, by Dr Macdonald. The reader must find out for himself the lessons of the allegories. It is impossible to translate them without blunting their point; but even in starched

English they may give an idea of how Mr Porteous succeeded in arresting the attention of his hearers, in getting access to their understanding, and in fixing the truth in their memory:—

“ A traveller, while passing through a desert, was overtaken by a storm. So violent was the tempest, that he at last despaired of surviving it. Just as hope died within him, his eye was caught by a light that glimmered in the distance, and he hastened his steps to reach it. Arriving at the place where it shone, he sees an open house, entering which, he finds himself in an apartment, with a fire on the hearth, and a seat placed beside it. He sat down, and, making himself as comfortable as possible, he felt happy at his escape from the storm, that was still raging without. On entering, he had seen nothing but what has already been noticed ; but about midnight, happening to look round, he saw a dead body lying in a corner of the room. The corpse having begun to rise, as he looked at it, the poor man became dreadfully frightened, and as the dead was rising higher and higher, he rushed to the door to escape from the house. But the storm was still so violent that he dared not go out, and no choice was left to him but to return to his place by the fire. For a time the corpse was at rest, but he could not keep his eyes off the corner where it lay ; and as he looked, it began to rise, and now higher than before. Again he sprung from his seat, but, instead of rushing to the door, he this time fell on his knees. As he knelt, the dead body lay back again, and he ventured once more to his seat by the hearth. He had not long been there when up again rises the corpse, and now still higher than formerly ; so on his knees again he fell. Observing that only while he was

kneeling the dead body lay still, he rose not again from his knees till the day had broken, and the shadows fled away."

"A farmer in Kilmuir was once engaged in thrashing corn. Having been busy all day, there was a considerable heap on the floor at night as the result of his labour. But when he came back to his barn next morning all the thrashed corn was away. This occurred a second and a third time, till the farmer could bear it no longer. So he resolved to watch all night, as well as work all day. Having done so, he had not been long waiting when the thief appeared, and began to gather up the corn. Leaping upon him, the farmer tried to put him down, that he might either bind him, or hold him there till help arrived. But the thief proved the stronger of the two, and he had laid the farmer on his back, and had almost quite strangled him, when a friend came to his rescue. Having hold of the thief, after the farmer was on his legs again, his friend said to him, 'What will be done to the thief?' 'Oh, bind him,' was the answer, 'and give him to me on my back, and I will set off at once with him to the prison at Tain.' His friend did as he requested, and off set the farmer with his burden. But as he went out of sight of his friend, in a hollow of the road, the thief, with one effort, breaking the cords that bound him, fell upon the farmer, and gave him even a rougher handling than before. He would utterly have perished had not his faithful friend just come up in time again to save him. 'What will now be done?' his friend again asked. The answer was the same as before, only he added, 'I will be more careful this time.' So again he started with his troublesome burden on his back, and all was quiet, till he came to a

dark part of the road, through the woods of Calrossie, when the fastenings were again broken, and the farmer maltreated even worse than before. Once again his friend comes to his help, but now the farmer would not part with him till he accompanied him to the prison. His request was granted, the jail reached, the thief locked up, and the farmer, forgetting his friend in his delight at getting rid of his tormentor, with a light step, set out for his home. Just as he had banished all fear from his heart, and was indulging in anticipations of peace for the future, in a moment the thief, having escaped from his cell and hurried to overtake him, sprang upon him from behind, and, with even more than his former fury, threw the poor farmer to the ground, and would have now killed him outright had not the wonted help just come 'in the time of need.' Once again his friend asked, 'What will now be done?' The farmer, worried and wearied, cast himself at his feet, and seizing him with both hands, cried, 'Let the day never dawn on which thou and I shall for a moment be parted, for without thee I can do nothing.' "

"The eagle is said to renew its age. Old age comes on, and its end seems near, but, instead of passing out of life, it passes into youth again. It is commonly believed in the Highlands that its decay is owing to its bill becoming so long and so bent that it cannot take up its food, and that on that account, it pines from want of nourishment. The manner in which it is said to renew its age is by letting itself fall on a rock, by which means its bill is broken down to its proper size, its power to feed is restored, and youth begins again. That is but a legend, but this is truth, even that thy soul's strength,

O believer, can only be renewed by thy letting thyself fall on Christ, the rock of ages.”

Mr HECTOR M'PHAIL,* of Resolis, was a minister for several years before his conversion. He had married a daughter of the godly Mr Balfour, minister of Nigg. She had been one of Mr Porteous' hearers, and had profited greatly by his preaching. Feeling painfully the difference between her husband's doctrine and that

* Mr Hector M'Phail was a native of Inverness; was licensed by the Presbytery of Inverness, 20th December, 1746, and ordained 22nd September, 1748; departed, 23rd January, 1774, in the 58th year of his age, and the 26th of his ministry. A man of singular worth, and unaffected piety, whose manner in meeting any individual was to press on his consideration the ministry of reconciliation; in this he had a happy talent, and the solemn and affectionate exhortations which he offered not unfrequently left a deep impression. On visiting at one time Mr Calder, minister of Croy, he found him greatly distressed that a respectable farmer in the neighbouring part of Petty, whose wife had become violently insane, had determined to consult the Roman Catholic clergyman at Strathglass, in the expectation he could remove her disease. Both ministers waited on the farmer, and attempted to persuade him against what he desired. Failing in this, they went to the farm-house to offer such consolations as were in their power, and it led to a request that Mr M'Phail should offer up prayer in behalf of the sufferer, which was done with even more than usual fervour and earnestness, in which he used the following language:—“O Thou who are three times holy, I implore Thee not to allow me to rise from my knees, should they rot to the earth, until Thou makest it visibly known here that there is a God in Israel.” The prayer was speedily heard and answered, as before the pious and good man rose from his prostration the patient was loosened from her bonds, and so calmed and restored that she sat up and conversed with him and the others in a sound mind, giving glory to God. Mr M'Phail had two sons in the ministry, James, of Daviot, and William, of the Scottish Church, Rotterdam.—*Fasti Eccl. Scoti.*

to which she had been accustomed, she told him, on a Sabbath morning soon after their marriage, that her soul was starving, and that, as all must give place to her care for its welfare, she had resolved to go on that day across to Kilmuir. He offered no opposition; he even accompanied her to the ferry. It was a sad journey the pious wife took that day to Kilmuir. Arriving at the manse before the hour for beginning the service in church, Mr Porteous was not a little surprised to see her, and, on meeting her, asked very anxiously why she had come. She told him that, as her soul was famished at Resolis, she was compelled to come for the bread of life to the place where she had been wont to receive it. Mr Porteous retired to his study, and, on rejoining her, said, "If I am not greatly deceived, you will not long have the same reason for leaving Resolis, for I expect that the Lord will soon give you, by the hand of your husband, the very finest of the wheat." His expectation was not disappointed. After parting with his wife on that morning, the fact of her desertion of his ministry made a deep impression on Mr M'Phail's mind. Conscience testified that she was right; a deep sense of his unfitness for the work of the ministry was produced, and a process of conviction then began, that extended over several years. At last, he resolved to demit his charge, and to declare his resolution of doing so publicly before his congregation. With this view, he sent for Mr Fraser, Alness, to preach on a weekday in his church, and to intimate, after sermon, his resignation of his charge. Mr Fraser came and preached, but with no intention of giving the required intimation. During the sermon delivered on that day, Mr M'Phail's bonds were loosed, and before the service was over, he

was in no mood to turn his back on the work of preaching Christ to sinners. Full of hope and gladness, he escorted Mr Fraser next day to the Alness Ferry, and on his way back, he called at the house of one of his elders, who had spent many an hour wrestling with the Lord for his minister. "What news to-day, Mr M'Phail?" the elder asked. "Good news," he said; "Hector M'Phail is not to preach to you any more." "Oh, I expected other news than that," the elder said, "for I don't reckon that to be good news." "Hector M'Phail is not to preach any more," his minister explained, "but the Spirit of the Lord is to preach to you through him." "Oh, that is good news, indeed," cried the elder in an ecstasy of joy. From that day till his death, Mr M'Phail was one of the most faithful, fervent, prayerful, and successful of ministers.

Remembering his unfaithfulness during the years of his ignorance, he had resolved never to omit an opportunity of speaking to a fellow-creature about the things belonging to his peace. He was enabled to fulfil his vow. The cases of Luke Heywood and the Highland kitchen-maid are well-known instances of how the Lord countenanced his faithful dealing with individuals.

He was much given to pastoral visitation of his parish. Throwing the rein on the neck of the well known grey pony, as he mounted after breakfast, at whatever door it stopped he alighted and entered the house. The neighbours would immediately assemble, and he would expound a portion of Scripture and pray with them. Then, remounting, he would go, as the pony carried him, to some other place, and would occupy the remainder of the day in the manner in which he began it. On one of his excursions through the parish,

he was observed striking with his cane a dog that lay beside the door of a house as he passed. Being asked why he had done so, he answered, " He was so like myself, as he lay dumb and sleeping at his post, that I could not hold my cane off his back."

Seated on one occasion, at dinner, in the house of one of his parishioners, along with some of his elders, he rose suddenly from the table, and, going out of the house, was seen by those whom he left behind, walking hurriedly towards a wood not far from the house. There was a small lake in the wood, on the margin of which he found a woman just about to cast herself into the water. She had come from the parish of Alness, and, distracted and despairing, was driven by the Tempter to suicide. Mr M'Phail arrived just in time to intercept her from her purpose, and, preaching Christ to her disconsolate soul as " able to save to the uttermost," this poor sinner was then and there disposed and enabled to " flee for refuge to the hope set before " her. Her after-life amply proved the genuineness of her conversion. But Satan will have his revenge. He suggested to Mr M'Phail that this woman was sent by him to Resolis because the shepherds across the water were too wakeful to allow him an opportunity of accomplishing his purpose in their parishes. When Mr Fraser heard of it, he said, " That poor sinner was sent to Resolis because I was unfit for dealing with her case."

As a preacher, he was peculiarly edifying to the people of the Lord. He could deal with their cases more closely and more tenderly than almost any other minister in his day. He does not appear to have been so careful in the composition of his sermons as some others of the fathers in Ross-shire. He was careful to feel,

rather than to arrange, the doctrine which he preached, but what his discourses wanted of order was well made up by their unction and freshness. Having to preach on a Sabbath in Petty, and after a large congregation had assembled to hear him, he was in the wood, without sermon or text, wrestling with the Lord. The hour for beginning the service had long passed before Mr M'Phail was seen approaching the tent; but of all the remarkable sermons he ever preached, the one he preached that day was perhaps the most refreshing to God's people, and the most fruitful in the conversion of sinners. Some of his own people were there, and wishing for their fellow-parishioners the benefit which they themselves had derived, and expecting a renewal of their former enjoyment, they requested their minister to preach the same sermon at Resolis. He did so, but those who heard it before were this time greatly disappointed. Mentioning this to Mr M'Phail, he accounted for the difference by saying—"When in Petty, you were looking to the Lord, but in Resolis you were looking to me. There you got the manna fresh from Heaven; here you got it after it had moulded in my memory."

On his death-bed, his hope of heaven was for a season sorely tried. Falling asleep in a dejected state of mind, he dreamt that he was waiting, lonely and despairing, outside the walls of the New Jerusalem. Seeing the gate closed, and none near to help him, and none in sight to cry to for help, he had just lain down to die, when he heard sounds as of a company approaching the city. Venturing to look up from the dust where he lay, he recognised Noah, Abraham, and all the patriarchs. As they drew near, the gate flew open, a glorious company from within came forth to meet them, and, in the midst

of shouts of triumph, they entered. The gate again closes, and again he is left alone and hopeless. But soon he hears the noise of another company approaching. As they pass, he recognises Moses, Aaron, Samuel, David, and all the prophets, a glorious and a numerous band. Again the gate is thrown open, "an abundant entrance" given, and again he is left outside, and feels more desolate than ever. A third company is heard approaching, composed of the Apostles and all the earliest Christians. They enter the city amidst rejoicing like the rest, and he, with less hope than ever, is still outside the gate. A fourth company now appears. Luther and Knox are at the head of those who form it. They pass him by like those who went before, are admitted into the city, and leave him alone and despairing without. Quite close to him now comes a fifth company. He recognises in it some of his friends and acquaintances, who had died in the Lord; but though their shining skirts touch him as they pass, he could not venture to arise and join them. Again he sees the gate open and close; and now, at last, he lays himself quite down to die. But he hears the footstep of a solitary pilgrim, coming exactly to the place where he lies. Looking up, he recognises Manasseh. Summoning all his strength, he takes hold of his skirt, as he moves slowly toward the city, and, creeping on behind him, he knows the gate has opened, by the light of the city's glory shining on his face; and just as he thought he heard the sound of the gate closing behind him, he suddenly awoke. The lesson of this dream was presented to him thereafter in the sweet words of Paul—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

His tombstone in the churchyard of Cullicudden bears the following inscription:—"Here lies the body of the holy man of God and faithful minister of Jesus Christ, Mr Hector M'Phail, minister of the Gospel in this parish, who died 23rd January, 1774, aged fifty-eight years."

Four years before the death of Mr M'Phail, Mr CHARLES CALDER* was ordained minister of Ferintosh. The Calders were a blessed race. Mr John Calder was minister of Cawdor from 1704 to 1717. His gifts, his godliness, and his acceptance and success as a minister

* The succession of ministers in Ferintosh from the Revolution till Mr Calder was ordained on the 12th May, 1774:—

Andrew Ross, first a "Conform" minister or curate, was translated from Contin; admitted prior to 6th April, 1686; died in November, 1712; he is said to have been a very pious man and popular preacher.

Alexander Fraser, admitted 21st April, 1715; he was presented to the charge by John, Earl of Cromarty; translated to Inverness, 11th October, 1726.

Alexander Falconer, was translated from Ardersier; admitted, 21st January, 1729; died, 8th April, 1756, aged about 70, in the 38th year of his ministry; he was eminent both for piety and talents.

Donald Fraser, translated from Killearnan; admitted, 2nd June, 1757; died, 7th April, 1773, in his 67th year, and the 30th of his ministry. "He had a vigorous and comprehensive mind, and was possessed of extensive attainments; his chief delight was the good of his fellow-men. As a theologian he was profound, and in expounding the Scriptures had few equals. As a preacher he was clear and powerful, while his exhortations carried conviction with them to the conversion of many."

Charles Calder had his degree from the University and King's College, Aberdeen, in 1767; was licensed by the Presbytery of Inverness, 28th September, 1773; eminently devoted to his Master's service, few clergymen ever reigned more in the hearts of his people.—*Fasti Eccl. Scoti.*

were such that throughout all the north he was known as "the great Mr Calder." His son, Mr James Calder, became minister of Ardersier in 1740, and about seven years thereafter was translated to Croy, where he died in 1775. Both as a Christian and a minister, he was no less eminent than his father. He had three sons—John, who was minister of Rosskeen, where his brief ministry was greatly blessed; Hugh, who succeeded his father, a talented and a godly man, but so delicate that he very seldom was able to preach; and Charles, the celebrated minister of Ferintosh.

Naturally amiable, with a vigorous intellect, refined taste, and more than ordinary accomplishments, under the sanctifying influence of the truth, Mr Charles Calder became "a man among a thousand." Early taught of God, and trained and guided by the discipline and example of his father, he came to his work as a minister with all the maturity which only long experience could give to another. Careful in his preparations for the pulpit, and much given unto prayer, he was not often seen abroad among his people; the stern call of duty alone drew him from his study. As a preacher he was quite singular; and it was his want of any marked peculiarity that made him so. His sermons were written with great care, but a chaste simplicity was the characteristic of his style. He seldom used an illustration; but all others would fail, when he did not succeed, in being sufficiently clear. His words were chosen not to please, but to instruct; and well chosen indeed they were, for his statements were so bathed in light, the words were never noticed. They were always so transparent, that the idea they contained was like a naked flame. His manner was chastened and quiet,

but earnest and solemn. All was subordinated by him to the great end of setting only Christ before the eyes of sinners. His great theme was the love of Jesus. His own soul kept lying at the feet of Jesus; he was wont to give forth, with all the freshness of a present experience, his utterances regarding the person, love, death, and salvation of the blessed Redeemer. There never was a more affecting preacher, when discoursing on his favourite theme. Often have his whole congregation been in tears, as in his own tender, solemn way, he commended Jesus as a Saviour to the lost; and when, with a tremulous voice, but with the authority of one who knew he was conveying a message from Jehovah, he warned the unbeliever of his danger, the most indifferent were compelled to tremble. It was a rare sight, to see that man of God, his meek face lighted with the radiance of his humble joy, and his eyes suffused with tears, as he poured out of the fulness of a contrite heart the praises of Christ crucified, while many of his hearers were expressing, by their weeping, the influence which his doctrine had upon their hearts. They were blessed Sabbaths these, in the church of Ferintosh. Many a soul shall remember one of these days for ever, as "the time of love," when the Lord first espoused him to Himself, and when He cheered his heart as he was fainting on his journey towards Zion.

He was not ignorant of Satan's devices. He was getting too near to the mercy-seat to be allowed by the enemy to escape his revenge; and he had, besides, to bear the malice which was provoked by the inroads he was the means of making on his kingdom in the world. Often did he find it difficult to leave his study on a Sabbath morning, and many a sleepless Sabbath night

did he spend, because of the shortcomings of the Sabbath service. He had a partner of his temporal lot, who was also a partner of his spiritual joys and sorrows, and whose prudence was equal to her piety. Often to her wise interference it was due that he went out at all to public duty. Once she found him, in an agony of fear, lying on his study floor, at the hour for beginning service in the church. "Oh, why was I ever a minister?" he cried, as she entered; "I should have been a tradesman rather." "My dear, the Lord knew that you had not the strength for a tradesman's work," was his wife's wise reply, as she pointed to his delicately formed limbs; "but, as He has given you a voice wherewith to speak the praise of Christ, go with it to the work which now awaits you." He rose and went to the pulpit; the Lord shone on his soul, and blessed his preaching, and there are memories in heaven, and will be for ever, of that Sabbath service in the church of Ferintosh.

Having preached on the Monday of a communion season in Dingwall a sermon, singular even among his own, so impressed were the souls of God's people by the doctrine, and so awed by the holy solemnity of the service, that none of them could venture to speak to him after it was over. His catechist was sitting beside the tent, and as Mr Calder was coming out of it he placed his hand on the steps by which his minister was descending, but was so overawed by what he had heard that he dared not to address him as he passed. It was not long when Satan began to retaliate on the Lord's servant for that day's work. The Tempter insisted that he had so grieved the hearts of God's people by that sermon that none of them would speak to him, and

that even his catechist, Alexander Vass, was obliged, on that account, to turn his back upon him. Alexander expected that Satan would not allow his minister to pass scaithless after such a service, and in the evening of the next day he went to the manse. He was told, on entering, that the minister was ill, and Mrs Calder conducted him to her husband's bedroom. There he found his minister, in great distress, lying on his bed. Mr Calder told his state of mind, and how he had interpreted Alexander's conduct at the close of the service in Dingwall. The catechist then informed him of the true state of feeling in which he and all the people of the Lord then present were at that time; and the snare of the fowler was broken.

His last illness was a short one. At its commencement he said to a Christian friend, "Here I am, like a ship at sea, without rudder, sail, or compass. If the Lord has said it, I will come, as a vessel of mercy, to the haven of glory; but if not, I am lost for ever." Shortly before his death he said, "I am content to lie here to the end of time, if the Lord would employ my suffering as the means of saving good to any one of my people." He entered into the joy of his Lord on the 1st of October, 1812.

Of all the eminent ministers in the Highlands, none is more famous than Mr LACHLAN MACKENZIE* of Loch-

* Lachlan Mackenzie was the son of the miller of Ord, Kilmuir-Wester, now Knockbain; studied at Marischal College and University of Aberdeen; became schoolmaster of Applecross; and was transferred to that of Lochcarron in 1776, and licensed by the Presbytery of Lochcarron, 4th October, 1780. He was promoted to the Mission of Uist, which he demitted, and, renouncing certain wild notions he had entertained in religion, was presented by George III., 9th October, 1781, and

carron. Owing to his genius, his peculiar Christian experience, and his great acceptance as a preacher, he has retained a firmer hold of the memories of the people than any other besides. He was born in Kilmuir-Wester in 1754. Receiving an excellent classical education in his youth, and having a predilection for such studies, he attained to a considerable acquaintance with the dead languages, which he continued to retain, and even to extend, to the very evening of his life. He was only eight years of age when he first felt the saving power of the truth, and he became distinguished at once for his devotion to prayer, which was his great peculiarity during all his subsequent life. A few years before he was licensed, he was appointed parish schoolmaster of Lochcarron. The majority of the Presbytery were not disposed to forward the views of a youth who showed such marked symptoms of the religious enthusiasm, which was regarded as a plague in the last century by the stipend-lifters of the Establishment. Men who thought that to earn a stipend it was enough to read a borrowed sermon on Sabbath, and that, after spending so unpleasant an hour in the church, they had a right to enjoy all the other hours of the week at their ease in the manse, were not likely to look with favour on the schoolmaster who set up prayer-meetings and who

ordained 4th April, 1782. He stated in 1811 that 232 of his parishioners could read English, only 2 were capable of reading Gaelic, while no fewer than 645 could read neither language, exclusive of children. He died 20th April, 1819, in the 66th year of his age, and the 38th of his ministry. "Simplicity of manners presented in him a picture of apostolic times, whose heavenliness of mind spurned objects of time and sense, while his imagination shed a bright lustre on every subject which he handled, and the unction in his ministrations endeared him to his people."

ventured to read the Bible and to expound it to the people at most uncanonical hours. They resolved, therefore, to withhold licence from Mr Lachlan. In point of scholarship and theology he was ahead of all his judges, but merely because he could not be kept from praying they were determined to keep him from preaching. They agreed, at last, to licence him on condition of his not being settled within their own bounds, a promise to that effect having been given by the patron. But his chief opponents in the Presbytery were removed soon after, and his settlement at Lochcarron took place in 1782, and there he continued to labour till his death.

His immediate predecessor was Mr DONALD MUNRO. "He was an agreeable man, and preached the Gospel in its purity," is Mr Lachlan's account of him — a tribute not kept back by recollections of his unkind treatment of himself when he was pursuing his studies for the ministry. Unable to appreciate his schoolmaster, and regarding his eccentricity as a proof of his being below and not above the average of intellectual power, he had always dissuaded Mr Lachlan from aspiring to the ministry, and refused him all aid against his enemies in the Presbytery.

Mr Munro was preceded by the famous Mr ÆNEAS SAGE—"a man of an undaunted spirit, who did not know what the fear of man was. He had, however, the fear of God, and great zeal for the good cause in its highest perfection. He was the determined enemy of vice, and a true friend of the gospel." Such, according to Mr Lachlan, was the character of Mr Sage, the first minister who is known to have preached the Gospel in purity and with success in Lochcarron. At the time of his induction, the state of the parish was very much

the same as it was found by the Presbytery to be in 1649, when, after visiting it, they reported "there were no elders in it by reason of malignancy; swearing, drunkenness, cursing, Sabbath profanation, and uncleanness prevailed." As to the church, there was found in it "ane formal stool of repentance, but no pulpit nor desks." The stool, if the only, was truly the suitable seat for all the people of Lochcarron in those days; but the more it was required, the less power there was to make it aught else than "ane formal" thing, as the solitary occupant of the church.

Matters continued in this state till the induction of Mr Sage, nearly eighty years after. He was just the man for the work of breaking up the fallow ground of a field so wild, and a rich blessing rested on his labours. On the night of his first arrival at Lochcarron an attempt was made to burn the house in which he lodged, and for some time after his induction his life was in constant danger. But the esteem he could not win as a minister, he soon acquired for his great physical strength. The first man in Lochcarron in those days was the champion at the athletic games. Conscious of his strength, and knowing that he would make himself respected by all if he could only lay big Rory on his back, who was acknowledged to be the strongest man in the district, the minister joined the people on the earliest opportunity at their games. Challenging the whole field, he competed for the prize in putting the stone, tossing the caber, and wrestling, and won an easy victory. His fame was established at once. The minister was now the champion of the district, and none was more ready to defer to him than he whom he had deprived of the laurel. Taking Rory

aside to a confidential crack, he said to him, "Now, Rory, I am the minister, and you must be my elder, and we both must see to it that all the people attend church, observe the Sabbath, and conduct themselves properly." Rory fell in with the proposal at once. On Sabbath, when the people would gather at their games in the forenoon, the minister and his elder would join them, and each taking a couple by the hand, they would drag them to the church, lock them in, and then return to catch some more. This was repeated till none were left on the field. Then, stationing the elder with his cudgel at the door, the minister would mount the pulpit and conduct the service. One of his earliest sermons was blessed to the conversion of his assistant, and a truly valuable coadjutor he found in big Rory thereafter. Mr Lachlan thus describes the result of his ministry:—"Mr Sage made the people very orthodox." They "seem to have a strong attachment to religion." "There is a great appearance of religion in Lochcarron; and as the fire of God's Word is hereafter to try every man's work, there is cause to hope that some of it will bear the trial."

Such was the state of Lochcarron at the time of Mr Lachlan's induction. Taught to respect a godly minister, the people cordially welcomed Mr Lachlan as their pastor. His fame as a Christian was already great; they had experience of his gifts as a speaker; and he occupied, at once, the place of an approved ambassador of Christ in the regards of the people.

He was of a peculiarly sensitive temperament, rendering him susceptible of the deepest impressions. Were it not for his powerful intellect, he would have been the creature of impulse, driven by his feelings.

rather than guided by his judgment. It is seldom so much mind and heart are found in one man. The light of a heartless intellectualism, or the fire of an impulsive sentimentalism, are often the alternatives in the case of those who have risen above the crowd. But, in him, the clear head and the warm heart were connected. Capable of forming a vivid conception of a subject, his imagination never failed to furnish him with metaphors by which aptly to illustrate it. He was no poet, though he often rhymed; but, if he could not form those pleasing combinations of natural objects, which, by their novelty and beauty, attest the working of poetic genius, he had the power of tracing analogies between the things of intellect and the things of sense. This, to a preacher, is the most useful endowment, and the imagination is more safely employed in such an office, than when scattering the gems of poesy over the treasures of truth.

His Christian experience was singular. Early taught to know the Lord, one would have expected his course to have been unusually even. But the very reverse was the case; for few Christians ever experienced such marked changes of feeling. Now on the brink of despair under the power of temptation, and soon again in a state of rapturous enjoyment, shade and sunshine alternated in abrupt and rapid succession, during the whole of his life. Ardent and imaginative as he was, the fiery darts of the wicked one flashed the more vividly, and pierced the more deeply into his soul, and the joy that came to him from heaven the more violently excited him. His prayerfulness was the leading feature of his Christianity. Much of his time was spent on his knees, and many a sleepless night has he

passed, sometimes wrestling, as for his life, against the assaults of the tempter, and at other times "rejoicing in the hope of the glory of God." The nearness to the mercy seat, to which he was sometimes admitted, was quite extraordinary. Proofs of this might be given, because of which we cannot wonder that he had the fame and the influence of a prophet, among the simple people of the north, but the record of which would cause most incredulous nodding of the wise heads of the south. Avoiding the extreme of a superstitious credulity, on the one hand, and of the formalist's scepticism, on the other, it is altogether safe to say that Mr Lachlan enjoyed peculiarly familiar intercourse with God, and received such distinct intimations of His mind, in reference to the cases which he carried to the mercy-seat, as but very few of God's children have obtained.

His preaching was always remarkable. His great originality of thought and manner, his apt and striking illustrations, his clear and emphatic utterance, the unction and authority with which he spake, his close dealing with the conscience, his dexterous and tender handling of the case of the tempted, his powerful appeals, his solemn earnestness, and his frequent outbursts of impassioned feeling, could not fail to win for him a measure of acceptance, as they gave him a measure of power beyond that of any other of his brethren. His was preaching to which all could listen with interest. His striking illustrations, often homely, though always apt, would arrest the attention of the most ignorant and careless. There was an intellectual treat in his sermons for such as could appreciate the efforts of genius. The scoffer was arrested and awed by the authority with which he spoke, and every hearer

seeking the bread of life hung upon his lips. A congregation was always eager to hear when Mr Lachlan was to preach. A large crowd once gathered in Killearnan to hear him. So many had assembled that the church could not contain them, and the service was conducted in the open air. When the text was announced, a rude fellow, sitting in the outskirts of the congregation, called out in the excitement of his eagerness, "Speak out; we cannot hear." Mr Lachlan, not disconcerted in the least, raised his voice and said, "My text is, 'Ye have need of patience,' " which the man no sooner heard than he was fain to hold his tongue and hide his face with shame.

The minuteness with which he described the feelings and habits of his hearers, and the striking confirmation of his doctrine, often given by the Lord in His providence, gave him an extraordinary influence over his people. Preaching on one occasion against the sin of lying, he counselled his people to refrain, in all circumstances, from prevarication and falsehood, assuring them that they would find it their best policy for time, as well as their safest course for eternity. One of his hearers, conscious of having often told a lie, and finding it impossible to believe that it could always be wise to tell the truth, went to speak to the minister on the subject. He was a smuggler, and while conversing with Mr Lachlan, he said, "Surely, if the exciseman should ask me where I hid my whisky, it would not be wrong that I should lead him 'off the scent.' " His minister would not allow this was a case to which the rule he laid down was not applicable, and advised him, even in such circumstances, to tell the simple truth. The smuggler was soon after put to the test. While work-

ing behind his house by the wayside, on the following week, the exciseman came up to him and said, "Is there any whisky about your house to-day?" Remembering his minister's advice, the smuggler at once said, though not without misgivings as to the result, "Yes, there are three casks of whisky buried in a hole under my bed, and if you will search for them there you will find them." "You rascal," the exciseman said, "if they were there you would be the last to tell me"; and at once walked away. As soon as he was out of hearing, and the smuggler could breathe freely again, he exclaimed, "Oh, Mr Lachlan, Mr Lachlan, you were right as usual!"

On another occasion he was bearing testimony against dishonest dealing, assuring his hearers that sooner or later the Lord would punish all who held the balances of deceit. As an example of how the Lord sometimes, even in this life, gives proof of His marking the sin of dishonesty, he repeated an anecdote which was current at the time. A woman, who had been engaged in selling milk, with which she always mingled a third of water, and who had made some money by her traffic, was going with her gains to America. During the voyage she kept her treasure in a bag which was always under her pillow. There was a monkey on board the ship, that was allowed to go at large, and that in course of its wanderings came to the milk-woman's hammock, in rummaging which it found the bag of gold. Carrying it off, the monkey mounted the rigging, and, seating itself aloft on a spar, opened the bag and began to pick out the coins. The first it threw out into the sea, and the second and third it dropped

on the deck, and so on, till a third of all the contents of the bag had sunk in the ocean, the owner of the bag being allowed to gather off the deck just what she had fairly earned by her milk. One of Mr Lachlan's hearers remembered, while listening to this anecdote, that he had in his trunk at home a bundle of bank-notes, which he had got by the sale of diluted whisky. Feeling very uneasy, he hurried to his house after the sermon was over. It was dark before he arrived, and, kindling a pine torch, he hastened to the place where he kept his money, afraid that it had been taken away. Holding the torch with one hand, while he turned over the notes with the other, a flaming ember fell right down into the midst of his treasure, and before the man, bewildered as he was, could rescue them, as many of the notes were consumed as exactly represented the extent to which he had diluted the whisky.

Never did a sudden death occur in the parish, during his ministry, without some intimation of it being given from the pulpit on the previous Sabbath; and sometimes warnings would be so strikingly verified that one cannot wonder he was regarded as a prophet by his people. Such instances of the minute guidance of the Lord could not fail to make a deep impression on a simple-minded people, and should not fail to make some impression on any people.

The most famous sermon he ever preached was on "the Babe in Bethlehem." It made a very deep impression on the minds of such of the Lord's people as were privileged to hear it; and the memories of that sermon were always recalled with peculiar vividness and delight. The preacher having proposed to go to seek for Jesus, an inquirer was supposed to offer to attend

him, and the two were represented as setting out together on the search. They had not got far, when, the inquirer's eye resting on a fine house not far away, he said, "Surely this is the place where we will find Him." "Come, and let us see," was the guide's reply. They go to the fine mansion, and peeping in through the window, they see a company seated round a gaming table. "Oh, come away, come away; Jesus cannot be here," the inquirer cries. "I knew that," his guide replied, "but while we are on the way to some other place, let me tell you what will be the fate of the company on which we were looking." He then detailed the future of the family in the mansion, and the programme he gave was exactly carried out, in the after-history of a family in his parish. "Oh, perhaps he is there," says the inquirer, pointing to another house. "Come, and let us see," was again the guide's reply. They reached the house, but they had only just stood, when the hoarse laugh of the drunkard sounded in their ears. Again the inquirer is satisfied that they must seek elsewhere for Jesus; and, again, with wonderful minuteness, the minister describes the future career of another household in his parish. After repeated trials, made at his own suggestion, the inquirer begins to despair of finding Jesus at all. He leaves himself now entirely in the hands of his guide, who brings him to the back court of the inn, and, pointing to the door of the stable, says, "It is there Jesus will be found." "There!" cries the inquirer, "behind that mass of filth," as he pointed to the dung-heap at the door of the stable. Applying this to his remembrance of past sins, and his fear that one so guilty as he could never find Jesus, the guide reasoned with the inquirer till

his first difficulty was removed. He then brings him to the threshold, but the filth within now arrests him. "Oh, surely," he cries, "he cannot be in such a place as this." Applying this to his sense of indwelling corruption, his guide again reasons with the inquirer till his second difficulty is removed. But seeing beasts within, he is afraid to cross over to the manger. This suggests the presence and wiles of the tempter, and the inquirer's fears, arising from temptation, are met and removed. At last the manger is reached, and there, in swaddling clothes, they find the infant Jesus. In the renewed will of the inquirer himself, seeking Christ as revealed and offered in the Gospel, and as he fain would embrace Him in the promise, if he dare, Jesus at last is found, notwithstanding all past guilt, abounding corruption, and harassing temptations.

Mr Lachlan was very careful in his preparation for the pulpit, though it was only when his mental vigour was declining that he began to write his discourses. The few specimens of these which have been given to the public furnish no adequate idea of his preaching. His illustrations were never written, and the published skeletons are the productions of his later years, when his power was on the wane.

His last service in public was an address to communicants at the table of the Lord. He was then unable to stand without support. The minister of Killearnan, seating himself at the head of the table, with Mr Lachlan standing in front of him, held him up with his strong arms from behind. Mustering all his strength, he poured out with his broken voice, from a broken heart, the praises of redeeming love.

A stroke of paralysis laid him prostrate during the last year of his life. Mind and body alike succumbed

to the blow, and, before the year had closed, the friends who loved him best were willing that he should leave them to enter on the rest for which his soul was pining. It required such a visitation as this to reconcile them to his death. He had survived his usefulness to the Church on earth, and there was now no inducement to wish him longer "absent from the Lord."

The following appropriate inscription, composed by Dr Ross, of Lochbroom, is engraved on his humble tombstone:—"Here are deposited the mortal remains of the Rev. Lachlan Mackenzie, late minister of Lochcarron, who died April 20th, 1819, in the 37th year of his ministry. A man whose simplicity of manners presented a picture of apostolic times; whose heavenliness of mind still spurned the vain objects of time and sense; whose vivid imagination shed a bright lustre on every subject which he handled; and whose holy unction in all his ministrations endeared him to the people of God, and embalmed his memory in their hearts. His praise is in the churches. His parish mourns."

Mr MACADAM'S* first charge was the Gaelic congregation of Cromarty. His ministry there was greatly blessed—more so, perhaps, than it ever was in the

* Alexander Macadam was schoolmaster of Cromarty; licensed by the Presbytery of Chanoury, 4th May, 1779; was called, 18th June, 1781, to the Little Church or Chapel of Ease, Elgin, and supplied till promoted to the Gaelic Chapel, Cromarty, to which he was presented by George III. in March, and ordained, 25th September, 1782. He was promoted from the Gaelic Chapel, Cromarty, to be parish minister of Nigg; presented to this charge by George III. in March, and admitted 22nd October, 1788; died, 8th June, 1817, in his 69th year, and the 35th of his ministry, having been an eminent and learned theologian.

parish of Nigg, to which he was translated, and in which he laboured till his death. The intrusion of his predecessor had driven many of the people of Nigg out of the Establishment, and a congregation was formed, and a church built, in the parish, in connection with the Secession. The minister of that charge, in Mr Macadam's day, was Mr Buchanan, a godly man, who was greatly beloved and respected by his people. For some time Mr Macadam and he kept very much aloof from each other, but a circumstance occurred which was the occasion of bringing them, during their latter years, more closely together. Mr Macadam, having been sent for, to visit one of his hearers who was dying, went to the house, but on reaching the door, was arrested by a passage of Scripture which was applied with peculiar power to his heart, in the face of which not daring to enter, he turned away and went home. The relatives of the dying man were greatly offended, and immediately sent for Mr Buchanan; but his conduct was an exact repetition of that of the parish minister. Mr Macadam, hearing this, visited Mr Buchanan, and was surprised to find that the very same passage which had arrested himself was suggested to him also, and had made the self-same impression on his mind. This helped them to discover that they were more at one than their relative positions seemed to indicate. Mr Macadam thereafter compared himself and Mr Buchanan to two men engaged in thatching the same house though on opposite sides. These thatchers, as their work proceeded, would approach each other, till, when their work was finished, they would meet together at the top. The ministers thus recognised each other as fellow-labourers about the house of the

Lord, though they seemed to be opposed, expecting to meet together, and be for ever with the Lord, when their work on earth was done.

As a preacher, Mr Macadam was peculiarly acceptable to the people of God. To his solemn and weighty thoughts he gave expression in terse vigorous words, fitly uttered with a deep sonorous voice. His sermons were remarkably compact and powerful, containing a luminous statement of doctrine, aptly illustrated and skilfully applied.

A note of his preaching, often quoted by Dr Macdonald, deserves to be remembered:—"Why are there so many bankrupt professors of religion in our day? It is because they start without a capital."

During the latter years of his life he devoted much time to the study of unfulfilled prophecy, and his case furnishes a striking proof of how dangerous that study is. Few men possessed a more solid judgment than he, and yet his views of unfulfilled prophecy were so extravagant and confused, that all his judiciousness, so remarkable in other departments, seemed to have forsaken him when he entered upon this. Many cruder and more confused charts of the future may have been drawn since his day, but these came generally from hands that were never known to be under the guidance of a sober judgment. The study of prophecy has now become the fashionable religious diversion, and it is no wonder that those should be drawn aside after it, who were never strongly attached to the fundamental doctrines of the Gospel, and have never clearly seen, firmly held, and deeply felt them. But if even the godly and judicious Macadam wandered into tangled mazes there, sure indeed of guidance from on high ought anyone to

be who feels disposed to follow him into the field of prophecy.

His most intimate friend, of all his brethren in the Presbytery, was Mr KENNEDY of Logie. There was ever between them both the closest Christian fellowship, while together on the earth, and often have they enjoyed a sweet foretaste of the converse with each other, and of the communion with the Lord, which now fill their hearts with gladness in the "Father's house." Mr Macadam died on the eighth day of June, 1817, in the sixty-ninth year of his age.

Dr ANGUS MACKINTOSH* was minister of a Gaelic chapel in Glasgow before his removal to Tain. His preaching in Glasgow drew around him, as his stated hearers, the pious Highlanders in the city, and many of the Lord's people from the surrounding country, and from neighbouring towns, used occasionally to repair to his church. Blessed to many were his labours then. In 1797 he was translated to Tain, and his ministry there, which at once won the confidence and attachment of the godly, and was commended to the consciences of all, continued to the end to maintain its acceptance and its power.

His personal appearance was remarkable. Tall and of a massive figure, a dark complexion, a face full of

* Angus Mackintosh, promoted from the Gaelic Chapel, Glasgow; presented by George III. in March, and by Isabel, Lady Elibank, same month, and admitted 11th May, 1797; had D.D. from the University and King's College, Aberdeen, 19th April, 1823; and died 3rd October, 1831, in the 68th year of his age, and the 39th of his ministry. He was secretary to the Northern Missionary Society, and one of its originators. He married, 6th June, 1800, Anne, youngest daughter of the Rev. Charles Calder, Urquhart, who survived him until 23rd January, 1857.

expression, and a bearing peculiarly solemn and dignified, he attracted at once the eye of a stranger, and never failed to command his respect. Those who knew him well could tell what kind of subject he had been studying, from the expression of his countenance as he entered the pulpit. The text had been deeply and powerfully affecting his heart, and his expressive face gave out the feeling which it had produced. There was a gloom of awe on his countenance, as if the very shadow of Sinai were darkening it, when his heart was charged with a message of terror; and the softened cast of his features, and the gleam of light in his eye, at other times, encouraged the broken-hearted to expect a message of encouragement and comfort.

To a stranger he seemed to wear an air of sternness. His love did not lie on the surface, like that of many, whose indiscriminate kindliness is seen by every eye, while they have no hidden treasures of affection for any. His heart once reached, it was found fraught with love; but it was too precious and too sanctified to be given in intimate fellowship to any but to those whom he could embrace as brethren in Christ. Those who loved him at all, loved him as they loved no other. In the society of kindred spirits there was often a radiant cheerfulness in his manner that made his conversation peculiarly attractive. But he was the man of God wherever he was, ever keeping an unflinching front to sin. His holy life, and the authority of his doctrine, and his solemn and dignified bearing, invested him with a power before which iniquity hid its face, and evil-doers could not be bold to sin. How precious to a country is the influence of such a life and of such a ministry as his! Alas! how

rare is such a blessing now. May the Lord have mercy on the people who have sinned it away!

His impressions of divine things were peculiarly solemn, his convictions of sin had been unusually deep, and his views of the way of salvation uncommonly clear and decided. "Knowing the terror of the Lord," as few besides have known it, overpoweringly urgent was his way of persuading the sinner to flee from "the wrath to come." He was, indeed, "a son of thunder," in preaching the law to the Christless, and seared must have been the conscience of the man who could listen to him without fear; but, at the same time, no preacher could be more careful not to hurt when the Lord was healing. At the close of one of his solemn and searching discourses, under which none seemed to be spared, and all hopes seemed to be levelled in the dust, carefully would he search out the cases of the "poor in spirit," and speak comfort to "the broken in heart." In unravelling the mystery of iniquity and in exposing all counterfeits of godliness he was peculiarly solemn and skilful; and when unfolding and applying the doctrines of grace there was an unction, a clearness, and a power in his preaching to which very few have attained.

Looking back, from his death-bed, on his experience as a preacher, he said: "I have had days of darkness in the pulpit; but I have felt, at other times, while preaching Christ to sinners, as if I were already in Heaven."

Walking in his garden, shortly before his death, leaning on the arm of his son, he stopped at a certain spot, each time he made a circuit on the walk around it. Standing, for the third or fourth time, in the same place, he pointed to a withered tree hard by.

“There am I, Charles,” he said, and then burst into tears. How touching a proof of his deep self-abasement before God! How ready was this faithful servant of the Lord to count himself unprofitable after all he had done, and how willing to acknowledge, that if he ever entered into the joy of the Lord, it must be as “the chief of sinners” saved by grace! He died in October, 1831, in the sixty-eighth year of his age and in the thirty-ninth year of his ministry.

Mr WILLIAM FORBES* of Tarbat was Dr Mackintosh’s most intimate friend. They had been companions, as pupils in the Fortrose Academy and as students in King’s College, Aberdeen; and the warm attachment, then formed, knew no interruption during all their subsequent intercourse.

If kindness of manner is required to make a man amiable, Mr Forbes was far from being so. There was a rough crust on the outside of him, but there was much sterling love beneath it, though too deep for all to find it. With a horror of affectation, a rigid exactness of habits, a contempt of petty conventionalities, and an

* Mr William Forbes was promoted from the Gaelic Chapel, Aberdeen; presented by Mrs Henrietta Gordon of Newhall, and admitted 24th April, 1800; departed, 12th May, 1838, in the 72nd year of his age, and the 48th of his ministry. He was almost the last—*ultimus Romanorum*—of a cluster of venerable men whose systematic and able exposition of doctrine, personal piety, talent, and consistency of life and conversation, gladdened and benefited “the people’s poor ones, and the children of the needy,” elevated the tone of religious profession, as well as the ministerial office, and drew around themselves and their ministrations the estimation and confidence of the good and the excellent of their day and generation. He married, 26th November, 1813, Jane, youngest daughter of the Rev. Alexander Sage of Kildonan, who departed 29th December, 1852.

eruptive temper, there was not much about him to attract the affection of those who would not love him for his godliness. Sometimes he would unbend, when softened by the genial intercourse of Christian friends, and on such occasions he infused so much genuine humour into his conversation, that one wondered where he usually hid the stores on which he then drew so largely. A man of sterling worth he was, who could afford to want the smooth exterior that other men require to make them tolerable. Always holding his best in reserve, one could never duly value him who did not know him thoroughly. He bore to be examined, and the longer and closer one's intercourse with him was the more he commanded his affection and respect. Unscared by the fear of man, he was an unsparing reprover of sin wherever it appeared. Not accessible to the impressions by which others might be swayed from following the strict requirements of conscience, he kept his flock invariably under the strictest discipline. But no man was less disposed to lord it over the consciences of his people, while careful to keep his own "void of offence," in his dealings with them all. The result of this stern regime was an order and propriety in the demeanour of his congregation in the house of God, such as could not elsewhere be found.

His clear and vigorous intellect, with a cultivated taste, enabled him to clothe in most expressive language the exactest thinking. He was scrupulously careful in his preparation for the pulpit. His manuscripts were often quite as ready for the press as for the pulpit, though they never found their way to either. As a lecturer there have been few to excel him; and at the head of a communion table, where he opened up, as on

no other occasion, the rich treasures of his experience, his addresses were peculiarly refreshing to the people of the Lord. Solemn and quiet in his manner, and most emphatic in his utterance, he spoke with such authority and unction as never failed to command the attention of his hearers. Precious to God's people have his sermons often been, and by his hand has the Lord sent the arrow of conviction to not a few proud hearts. He died in May, 1838. His ministry in Tarbat began in the first year of the century.

The last of the great Ross-shire fathers who passed into his rest was, in some respects, the first. The extent of his labours, and his great popularity and success, won for him the name of "the apostle of the north." More in the eye of the public, the name of Dr MACDONALD* is familiar to many, to whom those of some of the others are utterly unknown. His was mainly the work of an evangelist; and his great physical energy, his masculine intellect, his retentive memory, his buoyancy of spirits, his pleasant manner, the fervour of his love, and the character of his Christian experience, marked him out as an instrument of the Lord's own fashioning for the work in which he was engaged. A more extended memoir of his life and labours being in course of preparation, it is unnecessary to anticipate here the record that may yet be given.

The "fathers, where are they?" "Woe is me! For I am as when they have gathered the summer fruits, as the grape gleanings of the vintage; there is no cluster to eat: my soul desired the first-ripe fruit."

* John M'Donald was promoted from the Gaelic Chapel, Edinburgh; admitted, 1st September, 1813; had D.D. from the University of New York; departed, 16th April, 1849, in his 70th year, and the 43rd of his ministry.

CHAPTER III.

“ THE MEN ” OF ROSS-SHIRE.

Origin of their Designation.—Misrepresentations, and their Authors.—Order and Body of “ The Men.”—Their Peculiarity.—The Fellowship Meeting Objections Answered.—The Character of “ The Men.”—Specimens, John Munro, The Caird of Kiltarn; Alister Og, the Edderton Weaver; Hugh Ross of Kilmuir; Hugh Ross (Buie), Donald Mitchell, John Clark, Rory Phadrig.

“ **T**HE MEN ” were so named not because they were not women, but because they were not ministers. It was necessary to distinguish between the ministers and the other speakers at a fellowship meeting, when notes of their addresses were given; and the easiest way of doing so was by saying “ one of the ministers ” or “ one of the men said so.” Hence the origin of the designation; and speakers at religious meetings in the Highlands, who are not ministers, are those to whom it is applied.

An unfavourable opinion is entertained of them by some, because they know them not; but an unfair representation has been given of them by others, because they liked them not. Not a few have been accustomed to speak of “ the men,” whom perhaps it would not be impossible to persuade that, if they caught a live specimen, he would be found to have both horns and hoofs. The name presents to some minds a class of proud, turbulent fellows, who will submit to no rule, and are always in a state of mutiny against all ecclesiastical

authority. The idea of “ the men,” in other minds, is that they are a set of superstitious and bigoted persons, who see visions and who dream dreams, and who think that their own straitened circle encloses all the vital Christianity on the earth. Nor have there been wanting those who would denounce them as mystics in their religion, and as antinomians in their practice. It is trying to have to notice these gross misrepresentations when one looks back on the noble phalanx of worthies to whom they have been applied; but it is a relief to remember that those who have spoken “ all manner of evil against them falsely ” have but unwittingly proved that “ the men ” were a people whom the Lord had blessed.

To various sources may be traced the prevalence of these mistaken estimates of the men. There is an anti-Highland feeling that is apt to prejudice unconsciously the Lowlander against them, just because they speak in Gaelic and are peculiar to the north. His incapacity to judge, owing to his ignorance of what may be said in Gaelic, and of what may suit the north, does not prevent his attempting to judge notwithstanding. Conscious of superiority, it is difficult for him to believe that what he cannot appreciate can possibly be good. Men will try to form a positive judgment regarding all they think to be beneath themselves, and when they are compelled to feel that they cannot intelligently do so, they are very prone to vent their mortification in sweeping censures or in expressions of contempt.

Not unfrequent have been references to “ the men ” and their ways in a tourist’s sketches of the Highlands; and however unjust his verdict might have been, and however impossible it was that he could have accurately

described them, he found many who would both read and receive his opinions about them. In the uncivilised North everything must, of course, lie within the ken of a wise man from the South, and the order, influence, and habits of "the men," with all else that may come in his way. He may have lighted on the place where a congregation met on the Friday of a communion season. Asking why the people were assembled, he would be told they were engaged in public worship. Curiosity would arrest him for a time on the outskirts of the crowd. He sees one man after another rise up to speak, and he listens, with amused attention, to the strange guttural sounds which they emit. Remembering the service in a Cathedral in which he worshipped a few days before, what a contrast to its pompous ritual is presented in the scene before him! The bishop in his lawn, the altar, the organ, and the choir, the chanted liturgy, and the well-delivered sermon, the fine attire, and the graceful genuflections of the people who surrounded him, as he sat in his well-cushioned pew, all rise up in his memory; and who can wonder that he smiles with supreme contempt on all the actors and ongoings, and, excepting of course, his own presence, all the circumstances of the scene before him. Betaking himself to his desk, on his return from the place where he saw it, he would thus describe the hill-side gathering:—"I walked about after breakfast to-day, and lighted on a strange scene. A large crowd of men and women were seated in a shaded hollow on the hillside, engaged in public worship, after the grotesque fashion of the Highlands. There were two or three of their parsons confined in a wooden box at one side of the congregation, as if the people had shut them in there, in order to take their own way of con-

ducting the service. Their own way they indeed seemed to have, for I saw one man after another rise up among the crowd, each of them with long hair down to his shoulder, and a huge cloak down to his heels, and with a handkerchief wrapped round his head; and there they successively stood, uttering the strangest sounds through their noses, with as much solemnity and earnestness as if they were delivering the most edifying discourses. ‘ Like priest like people,’ is true in the Highlands as elsewhere, for their hearers seemed quite as earnest, because quite as witless as themselves. Losing all patience at last, I turned away and left them.”

Let us suppose one of the worshippers whom he saw on the hillside returning the tourist’s visit, and, after having been on a Sabbath in his grand cathedral, giving an account of what he saw. How would he describe what he saw? “ I entered,” he would say, “ a large building that seemed made for any purpose but that of hearing, with windows daubed over with paint, as if those who made them were afraid the light of Heaven would come pure on the people who might meet within. There were a great many strange things inside that seemed made on purpose to be looked at, and to keep the eyes of sinners on mere wood and stone. I was not long seated when I stalked a man who seemed to have come straight from his bed, for he had on his nightgown, which fortunately happened to be a long one. The poor man must have been crazy, for who in his senses would have come in such a plight before a congregation. Turning towards the people he began to read some gibberish out of a book, but what was my astonishment to see the people attending to what the poor

creature was muttering, and kneeling as if they were praying along with him. All of a sudden he and they rose from their knees, and there came a sound like that of a pipe and fiddle together from behind me. I thought when I heard the music begin that the people had risen up to dance; but no, they stood quite still. On looking round I saw, instead of a pipe and fiddle, a large box with long yellow whistles stuck in the front of it, from which came the noise. The deluded people, it seems, as they did not like to praise the Lord themselves, and were afraid not to get it done at all, set this box to make a noise through its whistles for them. But, by this time, I had more than enough of it; and, remembering it was the Lord's Day, I hurried out of the place, right glad to escape from the synagogue of Satan."

Such would, probably, be the simple Highlander's account of the cathedral and its service: but it would be quite as faithful as the tourist's description of the fellowship meeting in the North. But the latter can write letters from the Highlands which will appear in print, and which will be read and believed; and he has thus succeeded in giving such an impression of "the men" to many, that they always rise up before their mind's eye in long cloaks and with long hair, and with a napkin on their heads, pouring, in a rough stream of gutterals, nonsensical cant through their noses, over a crowd of gaping barbarians.

But to strangers cannot be traced all the falsehoods spoken and written of "the men." They had bitter enemies at home, in the ungodly ministers of many Highland parishes. These they would not hear, and their influence secured to them a following when they went to other places to hear the gospel. This was the only

thing these ministers could urge as a reason for opposing them. But all the more virulent was their enmity, because “ they could find none occasion nor fault ” against them, “ excepting concerning the law of ” their “ God.” As no manner of evil could be spoken against them truly, all the more ready were they to speak “ all manner of evil against ” them “ falsely.” Abuse of “ the men ” was sure to be mingled, in due proportion, with the copious after-dinner libations of every party of Moderates. Some of them never appeared in print but when they published a tirade against “ the men,” and never rose in a Church Court except to deliver an elaborate invective against them. In the measures in which they could give wing to their calumnies against these troublers of the peace, they succeeded in circulating false opinions regarding them.

“ The Veto Act ” brought out against “ the men ” the malice of another class of enemies. Preachers, who had been trained with a view to stipend-lifting, began to feel that the influence of “ the men ” intercepted them from “ the loaves and fishes.” They felt it hard that they could not live and preach as they listed, without endangering the prospect of a settlement, and that these “ Gileadites took the passages ” before them, and had “ their senses exercised to discern ” that “ they could not frame to pronounce ” the “ Shibboleth.” A loud blast against them has been sounded by an Ephraimite whom they scared from the North. Confining attention to a coterie in Caithness, as distinct from “ the men ” of Ross-shire in their faults as they were in other respects from himself, he offers a caricature of their failings as a description of all “ the men ” of the North. This was “ Investigator’s ” form of attack, strong only in its

malignity, though he assumed the airs of a victor, and found a lawyer who would write his pæn in the "Quarterly." His panegyrist is well known, and it is easy to determine under whose banner he fought, when the hand is discovered that gave him the laurel. But, louder than all the praises of his prowess, shall yet sound in his ears, the voice that from Heaven proclaimeth — "Woe unto that man by whom offences come."

There have been, in the North, for half-a-century at least, a few cliques of Separatists, quite distinct from the order of "the men." Specimens of the former have often been taken as if fairly representing the latter. Among these Separatists were men of eminent piety, and some of eminent gifts. Disgusted by the ungodliness, or driven off by the tyranny, of Moderate ministers, they separated from the Church, and assumed an almost distinct position to themselves. Having begun to be leaders, in the first consciousness of power, they were unduly elated, and became the censors of some of whom they should have been the disciples. Some followed them, who had all their exclusiveness, with but little of their piety, and with none of their prudence. Sheltering themselves under the acknowledged godliness of their leaders, they became bold in their bitterness, and indiscriminate in their censures, against the good and the bad, among those with whom they had parted. Some of them became leaders in their turn, and though very different from the worthies, whose place they assumed, they failed not to secure a following of adherents. Extreme specimens of this section of the Separatists might be found, who used an extravagant profession as a covering over much pride and worldliness of heart, and some licentiousness of practice. But these

could not be taken as fair specimens, even of the Separatists, and were no specimens at all of “ the men.”

It would be a reproach on the memory of such a man as the godly John Grant, to accept, as his fitting successors, some who seized upon his mantle after he was gone. A godly man, and blameless in his life was he, and much might be said to account for, if not to excuse, the exclusiveness by which he stinted his comfort and straitened his sympathies, and for which he himself, ere he died, expressed his regret. More gifted, but less godly than John Grant, was the famous Sandy Gair. Less watchful than the other, he was a Christian notwithstanding, and was decidedly a man of genius. No one, able to appreciate talent, could listen to one of his addresses without admiring the originality of his views, and the clear terseness of his diction. In apt illustration, and in scathing satire, few could excel him. Twice only did the writer ever hear him, but one of his sayings he cannot forget. Speaking of the advantage possessed by the Christian over the worldly in the security of his portion, he said, “ It was not much that Jacob took with him when he left the house of Laban to return to his kindred, but amidst the little which he brought away, Laban lost his gods; but though Satan stripped Job till he left not even his skin on him, the patriarch still could say, ‘ I know that my Redeemer liveth.’ ” Speaking, on another occasion, of the very different estimates of their respective services formed by the Christian and the hypocrite, he said, “ Of the offering accepted on Mount Carmel, the fire from heaven left only the ashes to Elijah; but, had the priests of Baal survived, they might have fed themselves fat on their rejected sacrifice.”

But in Ross-shire at no period were there many of the class now referred to, nor did the few who were, attain to a name and an influence that make it necessary to notice them. This is accounted for by the fact that there was a succession of ministers there who commanded the respect of all classes of the people, and whose influence was paramount, even in the parishes not favoured with the Gospel.

Who, then, and what were "the men"? A fair answer to this question is all the defence they require, for their's is a character that can only suffer by being hid.

When a godly Highland minister discerned a promise of usefulness in a man who seemed to have been truly converted unto God, he brought him gradually forward into a more public position, by calling him first to pray, and then "to speak to the question," at the ordinary congregational meetings. According to the manner in which he approved himself there was the prospect of his being enrolled among "the Friday speakers" on communion occasions. It was thus the order of "the men" was established, and thus the body of "the men" was formed.

The only peculiarity about them, besides their godliness, was their service in the fellowship meeting. This has, to some eyes, the wild look of a great irregularity. It is thought that "the men" were pushed forward into the position of public speakers by the current of popular feeling, and that the ministers were compelled to share with them their own place in order to reserve any part of it to themselves. Than this there cannot be a greater mistake. The peculiar service of "the men" was not thrust upon those ministers who were what ministers should be. By such it was freely

and deliberately adopted, and none of them had ever cause to regret that it was. “ The men ” were never found to be enemies to due ecclesiastical order, though they failed in learning to submit to undue ecclesiastical tyranny. They were influenced by no feeling of disrespect to the office of the ministry, nor were they disposed to take a place in the house of the Lord not given them by the Lord of the house. It was not in their heart, it is true, to esteem the individuals who found it their interest to hold, while it was their practice to degrade, the office of the ministry ; but it is only in their respect for the office itself that the true reason of this can be found. Valuable was the help and cheering the encouragement which a godly minister always received from their prayers, their counsels, and their labours.

The great object of the fellowship meeting was the mutual comfort and edification of believers with a special reference to the cases of such as were exercised with fears as to their interest in Christ. And how was it conducted ? At first only communicants were present ; but, latterly, admission became indiscriminate. The minister presides, and, after prayer, praise, and the reading of a portion of Scripture, he calls on any one who is anxious to propose a question to the meeting, to do so. This call is responded to by some man who rises, mentions a passage of Scripture describing some feature of the Christian character, and expresses his desire to ascertain the marks of those whom the passage describes, and the various respects in which they may differ from merely nominal Christians. The scope of the passage of Scripture is then opened up by the minister, and the exact import of the question founded upon it is explained. He then calls by name, successively, on such

as are of repute for piety, experience, and gifts to "speak to the question." One after another rises, as he is called, states briefly his view of the question, and, without attempting either to expound Scripture, or to deliver an exhortation, or venturing to parade his own experience, speaks from the heart what he has felt, and feared, and enjoyed under the power of the truth. Thereafter the minister sums up all that has been said, correcting, confirming, and expanding, as may be necessary, and makes a practical improvement of the whole. The person who proposed the question is then usually called to engage in prayer, and, with praise and the benediction, the meeting is closed. Such was the fellowship meeting in the good days of the Fathers in Ross-shire.

"The men" seem, to some, to have been taken out of their proper place when called to address a congregation, and to have assumed work properly and exclusively the minister's. They must be quite ignorant of "the men" and of their work with whom this objection can have any weight. If they were accustomed to expound, or if they attempted to preach, it might be said that they were stepping out of their proper place and invading the province of the minister: but they who were worthy of a place among "the men" never attempted to do so. They but spake to one another of their mutual fears and trials, hopes and joys: and the position, as office-bearers, held by the most of them, and the gifts which the Lord had conferred on them all entitled them to do so in the more public position of the fellowship meeting. Never was a godly minister's office less endangered than when he was countenancing and directing their service in "speaking to the question," and often has the time thus spent by him been to his own soul a season of refreshing.

There are many who think that uneducated persons, such as “ the men,” could not possibly deliver addresses that might edify their hearers. Those who required “ the excellency of speech and of wisdom ” in order to be pleased would certainly not be gratified at the fellowship meeting, but those who “ desired the sincere milk of the word that ” they “ might grow thereby,” would as certainly be profited. Of such learning as makes one proud, “the men” had none ; but they knew their Bibles as few besides have known them. Their clear views of the Gospel system might bring a blush on the face of some Professors of divinity if they heard and understood them ; and some doctors, however learned, might sit at their feet as they spake of the sorrows and the joys of the Christian’s life. Some of them were men of distinguished talent, and all their mental vigour, untrammelled by learning, they brought to bear upon the things of God. Never, surely, is there a more attractive exercise of intellect than when, divested of all literary acquirement, it enters directly into “ the mysteries of the kingdom,” and comes forth in a panoply of Scripture truth. Light from Heaven then irradiates all the gifts of the speaker. Traces of learning, mingled with the halo of this light, would be spots of darkness. Some of “ the men ” were able speakers. Orators they were, without attempting to be so, and utterly unconscious of their gift, who could powerfully affect the feelings of their hearers. Some of them gave utterance to sayings that could not be forgotten, and a few of which would earn a fame for genius in a more public sphere.

Of the question, “ How far lay agency may be employed for the edification of the Church,” the wisest practical solution has been furnished in the service of

the fellowship meeting. It is surely desirable that, if there are talented and godly men in a congregation, an opportunity should be afforded for securing to others the benefit of these gifts with which the Lord has endowed them. If He has made them "apt to teach," an opportunity to teach should be given them by the Church. This should be provided, so as not to invade the province of the ordained teacher, and so as to conserve and support the authority of his office. By no summary process ought a man to be converted into a preacher, however shining his gifts, and however eminent his godliness. But is he therefore to be kept silent? May no opportunity be given to him to exhort his brethren, publicly as well as privately, so as to secure to the Church at large the benefit of his stores of Christian knowledge and experience? All these conditions have been met in the service of the fellowship meeting. There an opportunity to exercise their gifts for the good of the Church, and without the least prejudice to the position and influence of the minister, was given to such as the Lord had qualified. How strange it is that some who neglect to avail themselves of such an arrangement, and who are disposed to frown upon it where it has been adopted, should not hesitate to exalt into the position even of evangelists, neophytes, with crude views of the doctrines of the Gospel, owning subjection to no ecclesiastical authority, and furnishing no security whatever for the prudence and the purity of their doctrine and their life!

The service in which "the men" were employed was useful as a test. In the good days of the Fathers the discernment of the Church was keen, and very rarely could a man who was a stranger to a life of godliness be

approved at the fellowship meeting. Satan required to do his utmost in making a passable hypocrite in those days. He sometimes, even then, succeeded in foisting a counterfeit on the confidence of the Church, but it was not often that he tried it. Usually, “ of the rest durst no man join himself to them.” Through this ordeal the eldership had to pass ere they found a place in a Session over which a man of God presided. It would be well if this kind of trial were universal. The application of such a test might, in some cases, allow no Session at all ; but it may be fairly questioned whether this is a valid objection to its use. Now, and in some places, let a man’s religion be all on the outside of him, if it is only a decent garb to look at from a distance, and if he is a man of influence, or of money or of talent, this is quite enough to win for him an elder’s place. An uneducated but godly and praying elder would be better than a host of such men as he ; but, better still the man in whom the gifts and the influence of the one were sanctified by the grace given to the other.

It is partly true that “ the men ” were peculiar in their dress, but it is not all true that they adopted any kind of badge, or that they wore a uniform that distinguished them as a class. In the circle in which they moved there were attempts made by the careless and worldly to follow, at a distance, the mutations of fashion in their attire. “ The men ” would not, and merely on that account their dress was peculiar. It was often the case that they wore long hair, partly because a regard to appearance did not remind them of cutting it, and partly that they might discountenance the attempts at clipping and combing “ after the fashion ” by which many around them evidenced their conformity to the

world. It is true, also, that they often appeared with a handkerchief on their heads, but so did many besides them, who met to worship under a scorching sun, and regarded it as unbecoming to have a hat or bonnet on their heads. If their dress seemed peculiar, it was only because it was old-fashioned, even in the Highlands. Its singularity was not owing to any affectation, or to an undue regard to what was external and trivial.

Of the orthodoxy of "the men" of Ross-shire no defence is required; on the ground of alleged unsoundness in the faith none of all their enemies ever ventured to bring a charge against them. A strong aversion to any deviation from the authorised standards of doctrine characterised them as a class, and often have the ministers who ventured to challenge their views been forced to feel, in an encounter with them, how little, as compared with "the men," they themselves knew of their Bibles, or had studied the standards which, to win stipends, they subscribed. A few of them once were present when a sermon was preached giving a faulty exposition of the text, and containing an infusion of Arminianism. On the next day there was a fellowship meeting, at which the minister who preached that sermon presided. According to a preconcerted plan, the text of the Sabbath sermon was proposed as the passage on which the question should be founded at the meeting. The minister demurred, but could not succeed in getting the question replaced by another. One man after another spoke exposing the unsoundness of the doctrine delivered from the pulpit. The result was that the preacher betook himself in self-defence to the Bible and to the "Confession of Faith," but the weapons which he found in that armoury, instead of being used by

himself in beating down “ the men,” were employed by the Spirit of the Lord in overturning his own views, in slaying his former hopes, and in laying low his soul at the footstool of mercy. From that day this minister never preached as he had preached before.

It is due to their memory to add that they “ adorned the doctrine of God their Saviour in all things.” By the purity of their lives, they constrained all who observed them to regard them as Christians. Their enemies did call them “ bigots,” “ enthusiasts,” and “ fanatics,” but they did not dare to say they were not Christians. They were compelled to acknowledge that they were “ sincere,” “ upright,” and “ well-meaning,” though “ very straitlaced ” and “ righteous overmuch.”

And they loved one another. Their position being one of greater eminence than that of mere “ private Christians,” and opportunities of sowing discord among them being all the more manifold because of the peculiar service in which they were employed, it is quite marvellous how few instances of unseemly quarrels their enemies can record against them. Sometimes differences would arise, but they were felt by them all as a family affliction would be felt. In such cases, a peace-maker would always be found. Sometimes his task would be made an easy one. One of them, hearing of a quarrel between two of his brethren, set off at once to make peace. Meeting one of the offenders, he asked, “ Is it true that you and James have quarrelled?” “ Oh, yes; alas! it is quite true,” was the reply; “ but James is not to be blamed—the fault is all mine.” “ If I find James,” he remarked, “ in the same state of mind, I expect very soon to see you at one again.” On reaching the other, he said, “ I am sorry to hear that you

have quarrelled with John." "Oh yes," he replied, "but it was my hasty temper that did all the mischief." "Come with me, then," the peacemaker said, "and confess your fault to your brother." He at once agreed to accompany him; and, no sooner did the separated brethren meet, than they embraced each other, mutually forgave and were forgiven, and continued ever after "in the bond of peace."

Two of them, happening to differ about the proper interpretation of a passage of Scripture, lost temper, and as, alas! too often happens, quarrelled over the Bible. For some time thereafter they would not speak to each other. Some of their brethren interfered, but they found them implacable. At last it was agreed to refer the matter to the arbitration of Hugh Ross of Kilmuir and Hugh Buie. A meeting took place, at which the two who had quarrelled and the two arbiters were only present. After engaging in prayer, one of the Hughs said to the other, "Brother, we must be on our guard against being led into adopting instead of settling the quarrel of these men"; and in token of their love, and to seal their resolution still to love, they embraced each other. The sight of these two godly men locked in each other's arms quite overcame the disputants, who were looking on. The thought arose simultaneously in the mind of each of them, "These are true Christians, for they love one another, and if we were like them we would not have quarrelled." Looking at one another, they could not refrain from following the example which was given them; they rushed to a mutual embrace, all strife was at an end; and their hearts once more united, they found it easy to "see eye to eye." The arbiters succeeded, by the example of their love, in securing a result

which they would have failed to achieve by all their tact and influence.

The earliest traditions of “ the men ” are clustered around the name of John Munro, the celebrated caird of Kiltearn.* An interesting account of his conversion is given in the memoir of Mr Hogg, to which the reader is referred. One anecdote of him only will be given here.

The case of a pious man in the parish of Logie-Easter having been pressed upon his spirit, his anxiety about him became so great that he could not refrain from going to visit him. On a stormy winter day he started on his journey, and with considerable difficulty reached the house of his friend. No sooner had they saluted than his friend threw himself on a seat, and burst into tears. “ This is not the welcome I expected,” John said; “ I had hoped you would have been glad to see me.” “ What grieves me,” was the reply, “ is that,

* In 1568 the Reader at Kilterne was Angus Neilson, and in 1574 Farquhar Monro.—*Orig. Paroch.*

Donald Munro, descended from the family of Coul, is said by Dr Harry Robertson to have been parson here (the Protestant minister). His appointment as Commissioner was renewed in August, 1573; his commission was to plant kirks within the bounds of Ross, given by the Assembly, 26th June. 1563. Tradition says he lived in Castle Craig, crossed the Firth by boats, and preached on the Lord’s Days.—*Fasti.*

The *Caïrd* was a crofter who had his residence a mile to the west of the modern village, Evanton, in the hollow to the south of the farm, Cnockancuirn. True religion prevailed among his descendants in every generation of them. Devoted ministers of the Gospel arose among them, such as the celebrated Rev. Mr Munro of Halkirk and Rev. Christopher Munro of Strathy. His offspring are still here and there among the people of the parishes on the north side of the Cromarty Firth, and in them are found persons who are of the salt of the earth.—*Editor.*

after you have come so far on such a stormy day, I have no food that I can set before you." "I know now why I have come," the caird said, and throwing on the table a piece of bread which he had carried in his pocket, he hurried out of the house. Setting his face on the west again, not a house by the way in which he knew there was a friend to the poor did he pass on his journey back to Kiltearn without entering it, and telling of the poverty of his friend, urging them all at once to send him a supply of food. In the morning of the morrow, horses, laden with creels full of provisions, began to arrive at the empty house in Arbol, and before that day closed a supply of meal, and butter, and cheese was stored up in it that sufficed for "a year and a day."

Before the death of John Munro the famous Alexander Ross, better known as Alister Og, the godly weaver of Edderton,* was born, and perhaps "born again."

* The Abbey of Fearn, founded early in the 13th century, by Farquhard, Earl of Ross, "beside Kincardin, in Strathcarrin," stood at Fearn, probably Middle Fearn, in this parish, where the convent appears to have remained for about fifteen years before its removal to New Fearn, and where vestiges of its buildings seem to have been visible till the end of the 16th century. In the year 1574 the Reader at Eddirtayn had for his stipend twenty marks and the kirk lands. The parish was supplied by Donald Symson, Reader, from 1576 to 1583. He was presented to the vicarage by James VI., 26th October, 1583.—*Origin. Paroch. and Scott's Fasti.*

Alister Og's minister seems to have been Hector Fraser, who was translated from Kincardine; admitted to Edderton on the 4th May, 1709; died 17th May, 1729, in the 31st year of his ministry.

If not the above, it was Robert Robertson, who was translated from Loth, and admitted 29th July, 1730; died, 13th December, 1740, aged about 50, in the 20th year of his ministry.—*Scott's Fasti.*

He just outlived the first quarter of the eighteenth century, but, as he was an old man when he died, the greater part of his life must have been passed in the century before.

Even in his day there were favoured spots in Ross-shire that were beginning to be as the garden of the Lord,* and his great eminence was not owing to his being a solitary witness for God. There was then in Edderton a minister by whose doctrine even Alister could be fed, and there was a lady of Balnagown who deemed it an honour to have the godly weaver as her guest. Anxious enquirers, too, from surrounding districts used to visit him for advice.

On one occasion there came a pious man to consult him about the meaning of the counsel, “ Pray without ceasing.” On his arrival he found Alister busy digging his croft. “ You are well employed, Alister,” he said on coming up to him. “ If delving and praying, praying and delving, be good employment, I am,” was the answer, which met the enquirer’s difficulty before he had stated it.

* A wave of spiritual blessing passed over the parishes bordering on the Cromarty Firth in the generation that arose after Prelacy. The Presbyterian ministers who succeeded the “curates” were godly men, devoted in a marked way to their Master’s service, and of unwearied diligence in instructing the people. At the Revolution in some parishes of Ross-shire many of the people were not far in advance of barbarism. As the “curates,” who turned Presbyterian to keep their places, were removed from the world, their parishes were supplied by men of prayer, who were not satisfied with a mere round of duties, but laboured to win souls, and they were not disappointed. The reader is referred to that most interesting book, “Revivals of the 18th Century.”—*Editor*.

Once, late at night, a stranger applied at Alister's door for a night's lodging. His wife was unwilling to admit him, but Alister, "not forgetful to entertain strangers," at once invited him to come in, and gave him the best his house could afford. On rising next morning the wife found that the stranger had gone, and had carried off a web which her husband had just finished to order. "Didn't I tell you," she said, after hurrying to Alister with the tidings of the theft, "not to admit that man; you yourself will now be suspected of doing away with the web, and what will become of us?" "I admitted the stranger," was her husband's reply, "because the Lord commanded me; and if there is no other way of defending His cause, He will send the man who stole the web back with it again." That day was very misty, and the thief spent it wearily wandering, with the web on his back, over the Hill of Edderton. After nightfall, as Alister and his wife were sitting by the ingle, they heard a knock at the door, on opening which, whom should they see on the threshold but their guest of the night before. He had wandered, not knowing whither, till his eye was arrested and his course directed by the light that twinkled in Alister's window; and now, much to his surprise and confusion, he finds himself throwing the web off his back in the house from which he had stolen it.

Alister had once a sore battle with self—a giant who has been found by all who ever encountered him to have "seven lives, seven guises, and seven hands." Nothing would satisfy his enemy but to wrest from poor Alister his all of experience, service, and suffering, leaving nothing with him for Him who had bought him with His blood, and to whose service he was sworn. The

conflict was severe, and Alister, though he would not yield, found his strength to be but weakness and his wisdom but folly in the fight. He resolved, therefore, to call for help from above, and he devoted a day to fasting, heart-searching, and prayer on the summit of the Hill of Edderton. The Lord came to His help, and Alister was delivered from the grasp of his enemy, and he gave himself without reserve anew unto the Lord. In the flush of victory he began to descend the hill, and on coming near his house, and observing his neighbours closing a busy day's work on their crofts, the thought at once sprang up in his mind, “ how very much better I have been employed to-day than these.” Telling the story himself afterwards, and referring to this suggestion, he added, “ The fellow I thought I had left stark dead on the top of the Hill of Edderton, I found as lively as ever in my heart.”

As he was standing one morning in front of his house, his wife, looking out through the window, observed him smiling with joy. Anxious to know what amused him, she came out to inquire. Pointing to his cow, which lay dead before the door, he said, “ I was rejoicing because mine was a God that could not die like yours.”

His minister, in one of his sermons, pressed strongly upon Christians the duty of seeking and the profit of attaining “ an assurance of God's love.” Alister was deeply affected by that sermon; and, instead of returning to his house on that evening, he repaired to his usual haunt on the hill. There he remained all that night, and a day and a night besides, pleading with the Lord and examining himself till he attained the assurance which he sought. On Tuesday he descended from the hill, and went straight to the manse. Meeting the

minister, he at once asked him, "Did you preach your last sermon according to your own experience?" The minister was able to assure him that he had. Alister then solemnly said, "Not many sermons more will you ever preach." And so it happened; for in a very short time the minister died, and not long after Alister followed him to the "Father's house."

Hugh Ross of Kilmuir represents the generation of "the men" that succeeded Alister Og and his contemporaries. He was a man of considerable mental vigour, of singular godliness, of an unblemished life, favoured with great nearness to God, and with a manifest blessing resting on his labours. During the years of his ignorance, he was known as a powerful, handsome youth, glorying in his symmetry and strength, the leader at the shinty matches, and the best dancer in the district. Getting a new Highland dress, which he thought very fine, and which he was anxious to display, he went, on the Saturday of a communion season at Fearn, to show it off before the congregation. Choosing the most conspicuous seat, there he showed himself in his pride before the eyes of all. Mr Porteous preached on that day, and before the sermon was over an arrow, "shot at a venture," had found a joint in the proud youth's harness, and pierced him to the heart. Deep were his convictions thereafter, and for months he walked under the shadow of death. Each Sabbath now found Hugh at church, but across its threshold he would not venture to pass. He stood alone and desolate outside each time he came, the drops from the eaves often falling on his head, and sometimes, in winter, congealing into clusters of icicles from his hair. But what affected merely his body he felt not. He was listening to the Word of God,

with an immortal soul at stake, as if each sermon he heard was to decide its destiny for ever. One of the elders, an aged and godly man, felt the warmest interest in the stricken and desolate youth; and on a Sabbath of snow and drift, as Hugh was standing outside as usual, he crept up towards him, pushed him across the threshold, and shut him in. But his time of deliverance had now come, and in proportion to his former bondage was the thoroughness of his liberty, and to his former distress the intensity of his joy. He became “ a burning and a shining light,” was chosen catechist of Kilmuir, and was highly honoured and blessed in his work. Three of the children of the old elder were brought to Christ under his instructions, and he thus received from the Lord a most precious reward for his kindness to Hugh in the day of his distress. It is said that, on one occasion, no fewer than seven, and on another, twelve persons were awakened under his teaching, who were afterwards approved followers of the Lamb.

Perhaps of all “ the men ” of Ross-shire, the most famous was Hugh Ross, commonly called Hugh Buie. It was in Alness he resided, when, before his twentieth year, he first “ knew the grace of God in truth.” He removed afterwards to Rosskeen, and his last days were spent in Resolis.

Mr James Fraser of Alness was his father in Christ. After the death of that eminent minister, a preacher was presented to the parish of Alness whom Hugh opposed with all his influence. This man having been thrust into the charge, Hugh was greatly distressed, and was so violently excited that, being naturally keen tempered, it was easy for the Tempter to persuade him that all his agitation was but the sinful fretting of his temper,

and that there was no exercise of grace at all in the ferment of his spirit. On the first Sabbath after the induction, he resolved to go to hear Mr Porteous. But a parish intervened between him and Kilmuir, and if he went by the usual road he would meet the people as they were assembling to the church of Rosskeen. So he determined to walk along the sea-shore, that he might reach Kilmuir unobserved. This was then comparatively easy, as the villages now built along the shore were not then in existence. Mr Porteous preached that day on "the hidden man of the heart" (1 Peter iii. 4). To illustrate his subject, he referred to the ark and its coverings in the wilderness. "Its outside covering was made of badgers' skins," he said, "and the fur of this animal always points against the wind, and as one looked on it, rough and ruffled, as a breeze was blowing on the tabernacle, it seemed very unlikely that under it the precious ark was hidden. Thus is 'the hidden man of the heart' often hidden under a fretful temper; and there is one now present who has lately felt his mind so ruffled under a trying providence that he finds it impossible to believe that 'the ornament of a meek and quiet spirit' can be his at all. But let us raise this covering and examine what is under it"; and then removing one covering after another, he conducted Hugh at last to "the hidden man of the heart" within himself, and the Holy Spirit sealed to his soul, by the truth, a satisfying evidence of grace. Cheered by this seasonable comfort, he returned home by the public road, declaring, after his return, that he was now ready to go to Kilmuir in the face of all difficulties and under the eyes of all observers.

Over eighty years his Christian course on earth extended, and during all that time he continued to “ adorn the doctrine of God.” He was unable to read even his Bible, but he knew it well, and believed, loved, and lived its precious truths. But, though quite uneducated, he was a man of rare talent. As a speaker he was peculiarly clear and concise. In a few terse and vigorous expressions, fraught with thought and seasoned with grace, he conveyed more instruction than could be derived from many a learned and laboured treatise on the subject on which he spoke.

He was always slow to rise when called upon to speak. Having on one occasion to go with some cattle to a remote place on the hills of Lochbroom, he was obliged to remain all night in the house of the farmer to whose care they were consigned. His host never bent his knee before his household, and without doing so on that night he offered to conduct Hugh to his bed. His guest at once refused to go till they had read the Word of God together and joined in prayer. The farmer agreed to allow family worship if Hugh himself would conduct it, but, according to his usual custom, he declined, and urged the farmer himself to do it. The latter at last consented, but such was his prayer that Hugh was quite shocked and sickened before it was over, and sorely repented of his refusal. He slept none on going to bed, and starting at the dawn of next morning he reached the house of Hector Holm in the evening. Remaining there all night he was present at family worship. After the reading of the chapter, Hector asked his friend to pray, and, expecting the usual delay, he set himself slowly to close the Bible and to fold his spectacles. But, to his surprise, scarcely was the request

uttered when Hugh was on his knees and the prayer begun. So soon as it was over his host asked him to account for the change that had come over him since he saw him last. Hugh then told the story of the night before. Dr Macdonald, hearing the story, would ever afterwards say to him when he did not rise at once on being called—"I find we must send you again to Clascarnich."

Removing in his last days to Resolis, he sat under the ministry of Mr Sage. Seated in his usual place in church on his last Sabbath, which proved to be his last day on earth, he seemed unusually happy, his countenance radiant with the light of the joy of his heart as his soul was feeding on "the bread of life." After sermon he accompanied the minister to the manse. Having sat at the dinner-table, he asked a blessing in his own clear unctuous way, and having taken up his spoon he quietly laid it down again, leant back on his chair, and, without a moan or a struggle, fell "asleep in Jesus" in the ninety-ninth year of his age.

Seldom has a lovelier Christian character been developed than that of Donald Mitchell, the celebrated catechist of Kilmuir. Amiable in disposition, vigorous in intellect, knowing in early youth "the grace of God in truth," and trained under a powerful Gospel ministry, he entered on his public career as a witness for God with an equipment for his work to which but few attain. As a speaker he was peculiarly solemn, clear, and pathetic. His words came carefully weighed from his well-balanced mind, while coming fervent with love from his broken heart. At the fellowship meeting he has often carried "a word in season" to a weary soul. As a catechist he was quite unrivalled. Hector Holm used

to say of him that “ as a Friday speaker he had his ups and downs like other men, but that as a catechist he was always excellent.” Patient when he met with ignorance or error, discriminating accurately between the various dispositions with which he had to deal, clear and pointed in examination and skilful in bringing the truth by the right course to the conscience, he is generally regarded as the model catechist of Ross-shire. No greater boon could be conferred on a godly minister than the aid of such a man as the godly and judicious Donald Mitchell.

John Clark, Cromarty, may be claimed as one of “ the men ” of Ross-shire, for it was there he usually heard the Gospel, and there alone he had stated opportunities of taking part in the fellowship meetings. He was a noble-looking man. When his tall figure became erect as he rose up to speak, and when with both his hands he threw back his white flowing locks, exposing his expressive face, he looked a man that might have graced a senate. As a speaker he was deliberate, clear, and persuasive. Never tedious and never trifling, he arrested and sustained the solemn attention of his hearers.

There was a young man in Resolis who was subject to dreadful fits of epilepsy. His father bethought him of bringing a few praying Christians together to plead with God for the recovery of his son. Before doing so he consulted his minister, who, after ascertaining that he was influenced by no superstitious feeling, and actuated by no improper motives, allowed him to carry out his project. John Clark and two others were invited to meet, and agreed to the distressed father’s proposal. John was the first who engaged in prayer when they met, and it pleased the Lord to grant him such nearness to

Himself, and such encouragement to ask what there was no general warrant to seek, that ere his prayer was concluded he expressed his assurance that his petition would be granted. And so it was, for the young man was never afterwards attacked as he had so often been before.

He once caused no small commotion at Cromarty by declaring very emphatically at a fellowship meeting that not a builder or tailor in Cromarty could be saved. All the masons and needlemen were vastly indignant, not understanding that John referred to "the builders" who rejected the "chief stone of the corner," and to all who were patching with rags a righteousness for themselves.

There is one who, stretching his memory across more than thirty years, to the days of his boyhood, can recollect a part of one of John's addresses at a fellowship meeting. The homeliness of the illustration drew the attention of the boy, and, falling into the mistake of the Cromarty tradesmen, he was ready to cry at the prospect held out, as he thought, to himself, and to be angry at the prophet of evil. "I don't pity you," he said, "while, yet a child in your father's house, your mother places your food at stated times before you, and you know not the pain of anxiety, the pinching of want, nor the drudgery of labour. But wait a little and these pleasant days will be gone, and you will have then to set out to your daily toil in the morning with your mattock on your shoulder and a barley-cake in your pocket as your 'daily bread.' " The use of this illustration the reader is left to determine for himself; but it has afforded no unprofitable matter for reflection to him who first heard it as a boy.

Several members of his family having emigrated to America, he, in his old age, resolved to follow them,

much to the surprise of all who knew him, and to the sorrow of all who loved him. He reached the land of his adoption, shone there as a light amid the darkness for a few years, but pined till he died amid the memories of the land of his birth. His body now lies in the soil of America, and his spirit is resting in its mansion in glory.

Roderick Mackenzie, better known by the name of Rory Phadrig, was a man of sterling worth. With a horror of affectation that made him afraid to show in his manner the warmth of his heart, a stranger would have thought him to be an impersonation of rudeness. “ I’m but a rude crabbed bodach,” he used to say of himself, and to those whose religion he suspected, he never tried to be otherwise. His manner as a speaker was quite peculiar. He had a voice that could not be tamed into melody, and he was not the man to make an effort to subdue it. It was not loud, but deep-toned and harsh. He was never tedious when he spoke, and what he said was always to the point. He would omit no opportunity of warning the hypocrite, and of commending to the Christian watchfulness and prayer. The carnal mind was always referred to in a way that indicated the deadly war that was ever waged between it and Rory; and he always reserved his harshest tones for expressing his feelings in reference to its workings. In prayer or in address he soon came to the cross, and fresh and unctuous were all his utterances regarding the love of Jesus.

There were three classes of professors in whom it was very difficult for Rory to see any good; those who, elated with spiritual pride, became disaffected to the stated ministry of the gospel; the affected sentimentalists, who

made a parade of their feelings; and those who might be suspected of having all their religion in their heads.

It was under the preaching of Mr Macadam, during his ministry in Cromarty, that Rory was first brought to a knowledge of the truth. Not long thereafter he removed to Strathconon, where he was at a great distance from the ministers whom he most loved to hear. "Beware," he once said at a "Friday meeting," "that you don't make idols of your ministers; it was this that banished me to the bleak hills of Strathconon."

He frequently went to Lochcarron to visit and to hear Mr Lachlan. By that eminent minister he was greatly beloved, and many an hour of sweet and profitable converse have they spent together. The only time Rory ever succeeded in infusing music into his voice was when repeating, as he often did in an ecstasy of spiritual enjoyment, Mr Lachlan's poem on Redemption; and his only attempt at poetry was composing an elegy in verse in his praise. To the minister of Killearnan he was devotedly attached, and his love was fully returned. Few of the cares and sorrows of either were unshared by the other. In his distant Highland glen Rory would know when Mr Kennedy was in distress; and when he came to Killearnan all his own fears and sorrows were told to him from the pulpit. "I had just two days of heaven on earth," he once said, "when Mr Lachlan preached on the Babe in Bethlehem, and Mr Kennedy on the Covenant of Grace. The one helped me to find the child Jesus in the vile stable within me, and the other helped me to read the name of Rory Phadrig in the list of the chosen, for whom Christ became surety in the Covenant."

Throughout his Christian course, he was much given to prayer, watchful in his conduct, industrious in his calling, wide and warm in his sympathies. During the last few years of his life he was employed as Catechist in the Parish of Urray, and so acquitted himself in his work as to disappoint all the fears and to exceed all the hopes of those who appreciated and loved him. It was his mellowed old age he gave to his work; and while retaining still the peculiarities of his manner, he mingled his faithfulness with much affectionate tenderness. Death found him on his knees, on the scene, and in the midst of his last labours of love.

Were there no reason to believe that one more qualified for the work will undertake a minuter description of the men, and a more comprehensive record of their sayings, the sample now given would have been greatly enlarged. The time was when, in a single parish, twenty could have been found any one of whom would, in our day, be ranked amongst “ the first three ” whom the whole county can produce. “ The King’s mowing ” has long since taken away the rich produce of the best days of Ross-shire. “ The latter growth ” is rapidly disappearing; and desolate will be its spiritual aspect, and dismal the prospect of its future, if “ the men ” shall be utterly removed from the north. Verily it is high time to cry “ By whom shall Jacob arise? For he is small.”

CHAPTER IV.

THE RELIGION OF ROSS-SHIRE.

Fruits of the Gospel in the Days of the Fathers.—A Ross-shire Congregation.—A Ross-shire Sabbath.—A Ross-shire Communion Season.—Radical Peculiarity of the Religion of Ross-shire.—Objections Considered.—Gloominess.—Exclusiveness.—Closetism.—Influence of “the Men.”—Paucity of Communicants.

THE ministry, of which a description was attempted, could not fail to leave a deep impression, of its own peculiar character, on the views, feelings, and habits of the people. The power of the pulpit was paramount in Ross-shire, and the people became, to a great extent, plastic to its influence. The preachers could mould the opinions and habits of their hearers, without any counteracting influences, besides such as invariably operate, to distort the impression which they desired to produce. In such circumstances, these men of God failed not to realise their own ideal, to a great extent, in the effects of their ministry. But the attained result was of the Lord; and the fabric reared by these “wise master builders” bears the traces of their skill no further than it proves that they were “labourers together with God.” It was not a monument to themselves these devoted men were building, but a house for God; and in its “form and fashion” we have abundant proof that in raising it they kept their eye on the “pattern” given them by the Lord.

And what was the result of their ministry? In order to ascertain this we look back on one of the congregations of Ross-shire in its best days.

A gifted man of God is the minister. A goodly number of his hearers have been truly converted unto God, by whom he is loved, encouraged, and aided. By the unconverted the authority of his office is respected, although their feeling towards their pastor may have in it as much of fear as of love. A catechist, a godly, wise, and gifted man, is employed in teaching the people from house to house. The session is formed of elders, each one of whom is a man of prayer and of a well-established reputation for godliness, and all of whom command the respect and submission of the people. *Such was a Ross-shire Congregation in the good days of the Fathers.*

On Sabbath they all meet in the house of God. The Lord Himself is in the midst of them; the Word is rightly divided; hungry souls are fed with "the finest of the wheat"; some of "the whole" are wounded; and some of the wounded ones are healed. The public service over, the people return to their homes, and by the way they form into companies around some of the Lord's people, who are speaking of the sermon, and bringing again before themselves and others the precious lessons which it furnished. In the evening, district meetings are held, each presided over by an elder, or by some man of repute for godliness. After prayer and praise and the reading of a portion of Scripture, a certain number of the questions of the Shorter Catechism are asked and answered, and notes of the sermons heard during the day are repeated. Time is allowed for family duties, and in many a household the incense of prayer and praise ascends from the family altar to God. *Such was an*

ordinary Ross-shire Sabbath in the good days of the Fathers.

Fortnightly, on Monday at noon, there is alternately a prayer and a fellowship meeting, after which a meeting of session is generally held. On Tuesday and Wednesday, during winter and spring, the minister "holds diets of catechising." The residents in a certain district are gathered into one place—the church, a school, or a barn—and after praise, prayer, and an exposition of one of the questions of the Shorter Catechism in course, each person, from the district for the day, is minutely and searchingly examined. All attend and all are catechised. Each individual conscience is thus reached by the truth, the exact amount of knowledge possessed by each of his hearers, as well as his state of feeling, ascertained by the minister, a clear knowledge of the fundamental doctrines of the gospel communicated, and valuable materials gathered for the work of the pulpit. During the remaining days of the week the minister's work is in secret, except when a call to visit comes to him, in which he hears the voice of his Master. On four evenings of the week the catechist is employed in his peculiar work. He goes over the several districts of the parish as the pastor's pioneer, and his diets of catechising are conducted almost quite like those of the minister. All the people attend to be examined by him, and often have his instructions been signally blessed. On a set evening of each week prayer meetings are conducted by the elders in the several districts, and such men found in those days congenial employment in frequent converse with inquirers. *Such was the ordinary weekly work in one of the Ross-shire congregations in the good days of the Fathers.*

A Communion season is approaching. It has been timeously announced, that it may be known "far and wide," and that the praying people may be bearing it on their spirits before the throne of grace. The minister preaches a suitable course of sermons on several preceding Sabbaths. The Lord's people are stirred up to seek a special manifestation of His power and glory. A few who propose to seek admission to the Lord's Table are deeply exercised about the solemn step they contemplate, and faithfully and tenderly are they dealt with by both ministers and elders. As the appointed time draws nigh, special meetings for prayer are held, and, with holy solicitude, all the preparatory arrangements are made. The *Fast-Day* is come. Eminent ministers have arrived to take part in the solemn services. Many of the Lord's people are gathering. From as many as forty parishes they come; but lodgings they will easily procure, as the parish people are striving for the pleasure of entertaining them. Suitable discourses are preached in Gaelic in the open field, and to a small English congregation in the church, and in the evening prayer-meetings are held in the various districts of the parish. On *Friday*, the day of self-examination, the only public service is in the open air. A large crowd is gathered. "In the tent" there are several godly ministers. The service is that of a fellowship meeting, such as has already been described, but now with special reference to the solemn duties of a Communion Sabbath. There are two questions proposed successively to secure variety. Strangers only are called to speak, and even of these only "the flower," for there are so many. Not fewer than thirty will have spoken before the service is over.

Blessed indeed to many souls have these "Friday meetings" been. The services on *Saturday*, the day of preparation, are conducted as on *Thursday*, but, owing to the gathering influx of strangers, the congregation outside is greatly larger than on the *Fast-Day*. At the close of the service tokens are distributed. Prayer meetings are held throughout the parish in the evening; and while the ministers are preparing for the solemn work of the Sabbath, many are the petitions that ascend in their behalf to Him who hath "the treasure" to dispense, and of whom is "the excellency of the power." In many instances, these prayer meetings have been protracted all night. So sensible were the people of the presence of the Lord that they could not forsake the place where they enjoyed it; and they found "the joy of the Lord" a sweet substitute for sleep. On *Sabbath*, the day of Communion, an immense crowd is gathered before the tent. As many as eight thousand are there. The "Beauty of the Lord" is on the assembly of His people; and before the service is over, many a soul has had reason to say, "It is good to be here." On *Monday*, the day of thanksgiving, a crowd almost as large as that on Sabbath is assembled; and often has "the last" been found to be the "great day of the feast." The closing service of the Communion season is now over, and then comes the solemn parting! How affecting do the Lord's servants and people feel the scene before them to be, as that multitude disperses, never to meet all together again till the vast congregation of the "last day" has assembled! What touching farewells are now exchanged between the Christians who enjoyed with each other, and together with the Lord, such sweet communion since they met a few days before! There are few tearless eyes,

but the weeping is expressive of gratitude as surely as of sorrow. *Such was a Communion season in the good days of the Fathers in Ross-shire.*

All this was true of Ross-shire in its best days ; but only then, and even then only in those parishes that enjoyed a spiritual ministry. At the same time, the influence of the Gospel spread over the community. It reached the parishes in which there was no evangelical ministry, not only in individual cases of conversion, but so as to win the esteem of the whole body of the people. This was owing to the commanding position their godliness and their gifts acquired for the pious ministers of those days, and to the unblemished lives of the Christians who were edified by their preaching. Both ministers and private Christians in those days were such that “ the people magnified them.”

There are not wanting some who suspect the healthfulness of the religious spirit which was thus so extensively excited. As there are certain peculiarities which distinguish it from the type assumed by the religious feeling in the Lowlands, the Southrons have been anxious to make out that the difference is owing to some defect or excess that may be charged against the North. The Ross-shire preaching, they say, was too experimental, and in the religion of those who were trained under it, there was, in consequence, a faulty excess of subjectiveness. To the radical peculiarity thus indicated, whether it be accounted a defect or an advantage, may be traced all the developments of the religious spirit in the Highlands that form its distinctive character, as compared with the Christianity of the Lowlands.

Those who think the comparison unfavourable to the pious Highlander, regard him as prone to attach undue importance to mere "frames and feelings," having never learned to distinguish between the foundation and the building—the work of Christ for him, and the work of the Spirit within him. He is suspected of having a fictitious standard of experience, which, like a Procrustes' bed, he uses as a means of torture to himself, and as an unrelenting test of the Christianity of others. A Highland Christian is, therefore, in their esteem, a gloomy bigot, as compared with the more cheerful and liberal Christians of the South. To the same source they would trace the want of that activity which distinguishes Christians elsewhere. The Christian Highlander, they say, is employed in determining whether he is a true servant of Christ or not, when he should be proving that he is so by being "up and doing." The same amount of religious principle, because of this subjective tendency, is thought to throw off a less amount of work than otherwise it would. It is to the same source the peculiar order and position of "the men" is ultimately traced. It is an excessive self-suspiciousness, say they of the South, that has originated the fellowship meeting, and there "the men" acquired their position and influence. The same peculiarity finds another development in the paucity of communicants in the Highlands. It is affirmed that there they frighten themselves by an exaggerated standard of fitness, and are guided by their feelings rather than by the written Word. Thus all the peculiarities of the type of religion prevalent in the Highlands are traced to one source; and would be designated by those who are unfriendly the gloominess, the bigotry, and the closetism of Highland Christians.

the undue influence of "the men," and the extreme paucity of communicants.

1. The gloominess of Highland Christians is unfairly taken for granted, and on the ground of the assumption, some of their Lowland brethren have been forward to denounce them. All that there is of truth in this charge is, that they were free from frivolity. They were grave, but not gloomy. They had not the light cheerfulness of unbroken hearts. They did not, like others, take it for granted that they were "the Lord's," they could not, like others, speak peace to themselves; but, unlike many others, they were dependent on the Lord for their hope and their joy. If some of those who denounce their gloominess were as willing as they were to dispense with all joy not the "fruit of the Spirit," they would regard with less complacency their own state of feeling; and if they had more true godliness, and some common sense, they would refrain from casting aspersions on the memories of these men of God. As they are, they cannot sympathise with the broken-hearted who join trembling with their mirth. Always on the surface, alike of their hearts and their Bibles, they may feel that they are masters of their happiness; but it ill becomes them to cast their shafts at those to whose depths of distress, under a sense of corruption, He only can bring peace who "searcheth the deep things of God."

It cannot be denied that the pious Highlander was wont to look within. To do so cannot always be a mistake. If the Christian looks within for the warrant of his faith, he of course greatly errs. If he looks to his own state of feeling as his rule of duty, instead of being always guided by the word of command from his Master, again he greatly errs. But would it not be an

error greater still not to look within at all? Is there no prayerful watchfulness over his heart which it is his duty to practise? Ought he not to examine himself, habitually and closely, in order to ascertain the state and progress of his soul? Must he not keep an eye on his spirit while engaged in his work, lest his service should be found by the Lord to be a graceless formality? While the Christian is on earth there will be flesh as well as spirit in him; and in the flesh a love of ease, causing a constant tendency in his soul to subside into a state of stagnancy. He who resists not this tendency may present a smooth surface of hopefulness which, though but a covering over deadness and decay, may seem in favourable contrast to the disquietude of those who are more deeply stirred by a sense of corruption, more aware of their own deceitfulness, more moved by the solemn realities of eternity, and therefore less forward to declare their hope. But is the stillness of the former safer or more healthful than the disquiet of the latter? Will there not be more of genuine faith mingled with the groanings of the one than is expressed in the easy assurance of the other?

The Highland Christian cannot account for the ease with which a Lowlander, of whose piety he is persuaded, can adopt the language of assurance in his addresses to God. It is such a habit that he thinks the confidence with which his brother speaks cannot always be in his heart, and if it is not there, he cannot, he thinks, be right in using words which express it. And when he speaks with assurance, in the name of a mixed multitude, in public prayer, he cannot conceive how he can be speaking honestly. He could not speak thus dishonestly himself, and this is just the difference between the two.

And is there not good reason for affirming that there is as great a tendency to an arid objectiveness on the one side, as to a morbid subjectiveness on the other, to an unlicensed familiarity on the one side, as to a slavish distrust on the other.

The Christians in the Highlands had been taught to distinguish between doubting the safety of their state and doubting the truth of the Word. They were accustomed to hear that one may be trusting in Christ while continuing to feel that he is a sinner, and without any evidence at all of his yet being a saint. It was not the same kind of evidence they required to satisfy them as to the trustworthiness of Christ, as they needed to assure them of being partakers of His grace. They had learned to be content with the Word as the evidence of the former, but they sought in their "life and conversation" for the evidence of the latter. They could quite understand why Christ, who so often reproved His disciples for their unbelief, should yet excite them to self-jealousy when He said—"One of you is a devil," and "One of you shall betray Me," and why Peter, to whom a special message of comfort had previously been sent, should thrice be asked, "Lovest thou Me?" If some others understood this as well, the case of the Highland Christian would not be such a puzzle to them as it seems to be.

There are some who, once obtaining somehow a hope of safety, banish all fears as to their interest in Christ from their hearts. A hope of being safe is all they desire, and having this they seek not for evidence of being holy. There are some Christians, too, who are strangers to the anxieties of others of their brethren, just because they are less impressed by the reality of

eternal things, and less acquainted with the deceitfulness, as well as less pained by the corruption of their hearts. These would have no sympathy with the godly Highlander who shrinks from expressing an assurance of his interest in Christ. They would attribute his fears to mistaken views and to an unhealthy state of feeling. They cannot conceive how he can be at all trusting in Christ, while at the same time not assured of his interest in Him. They seem to think that the individual's interest in Christ, as surely as his right to appropriate Him, is matter of direct revelation. They forget that the persuasion I may trust in Christ is one thing, the consciousness that I am trusting in Him another thing, and the assurance that I have trusted in Him yet another still. One may surely have the first without the second, and one may have the first and second without the third. The believer may be trusting in Christ, and yet not assured that he is. He may be conscious of an exercise of trust, and yet be suspecting the genuineness of his faith. This suspicion is not to be rudely put down, as if it were the working of unbelief or the fruit of temptation. It may prove to be a healthful feeling; profitable as it moves one to examine the fruits of his faith, and hurtful only when it degenerates into a slavish fear, under the power of which the soul departs from the Lord.

It would indeed be false to affirm that there were no extreme developments of the Highland peculiarity, in the case both of individuals and communities, in the North, but it would be quite as false to affirm that these were the results of the kind of preaching for which the eminent ministers of Ross-shire were distinguished. Never, since the Apostles' day, was the foundation more wisely laid than by these preachers of the Gospel, and by

none was its own place more carefully reserved for the written Word of God ; but, at the same time, they were careful to distinguish between “ the wood, hay, and stubble,” and the “ gold and precious stones ” of the superstructure, and anxious to keep Christians dependent on grace, and alive to the importance of things unseen and eternal. A Christian, moulded after the fashion of their teaching, would be a man who, after a thorough work of conviction, found himself hopeless in “ the horrible pit,” and helpless in “ the miry clay,” and quite at the disposal of the Sovereign who “ will have mercy on whom He will ” ; who was raised by the quickening Spirit, and established on the “ Rock of Ages,” and was thenceforth learning more and more to seek his righteousness and his strength in Christ, who, with clear views of the doctrines of the Gospel, combines an earnest desire to feel more of its power, who is kept sensible of heart-plagues, and is not allowed to be ignorant of Satan’s devices ; who is anxious rather to be spiritual than to be merely busy in his generation-work ; who, as he cannot take his own Christianity for granted, is not easily satisfied with the profession of others, but who, while severe in his judgment of himself, and afraid to spoil an inquirer by premature comforts, is all warmth and tenderness of heart to all in whom there is seen “ some good thing toward the Lord.” There were many Highlanders among the Christians of whom aught of this, and there were some Christians among the Highlanders of whom all of this, could not be affirmed ; but such was the genuine Highland Christian as reared under the ministry of the Ross-shire Fathers.

2. There have been exhibitions in the North of a spirit of proud exclusiveness, but the staple Christianity

of Ross-shire was never smitten by it. It is not a peculiarity of any one country that its Christians find it more difficult to recognise true godliness in any other development than in that of the type to which they have been accustomed. This has often made a pious Highlander cautious in meeting the advances of a Christian from the South, who was too prone to regard his carefulness as the sternness of bigotry. This caution, and the habit of keeping his eye on the Bible standard of godliness, may have given an air of exclusiveness to his bearing towards others; but he never was one-half so severe upon them as he was always accustomed to be upon himself. He had learned, in travelling over his native hills, when about to leave the beaten track, to plant his foot firmly before him, and to refrain from advancing till he had examined the ground over which he was to pass. He had too often fallen into quagmires not to be cautious when treading where they abound. But he had known, too, so much of his own deceitfulness, and so often found a fair profession to be a false one, that he also learned to be cautious in his advances towards them who are called by the name of the Lord.

3. Under the vague charge to which the name of Closetism has been given — just because it was never distinctly designated before, and because it can only be appropriately when vaguely named — there are hid insinuations of licentiousness and indolence. It is suspected by some that the religion of the Highlands is something which the possessors never bring out of their closets but to pit it against the religion of others. There never was a fouler calumny than this. Nowhere could Christians be found more intolerant of Antinomianism, in themselves or in others, than the godly Highlanders;

more careful to order their households in the fear of the Lord ; more exact in their dealings in the market-place, and more circumspect in their whole life and conversation.

It is true, they may not have had the activity of those who delight in the bustle of mere surface work in public, but they were not idle in the house of the Lord. Neither was their place there a mere subordinate one, nor their work such as bore with no effect on the advancement of the cause of the Redeemer. Their work was less seen than that of others, whose labours were chiefly on the outside of the tabernacle. Their work was more hidden, for they wrestled in " the holiest." There they were taking no rest to themselves, and they were giving no rest to the Lord, and no contribution of service to the work of the Lord could be more precious than theirs, who were moving by prayer the very arm of Omnipotence.

The chief care of the Ross-shire Fathers was to raise a godly seed. Personal Christianity was the great object on which their attention and their labour were bestowed. They were not anxious merely to spread a layer of religion thinly over the face of society, but to obtain, from the Lord's hand, living specimens of the power of His grace. They were anxious, too, to employ in the work of the Lord only such as were prepared by Himself. There did not attend the progress of their work the outward bustle, arising from the wanton multiplication of agents, and of means that in other places may have got up a superficial religious excitement. Now-a-days the chief care seems to be expended on the construction of a social Christianity. Personal godliness is not so carefully required as in the days of the Fathers. If there

be no overt ground for suspecting the religion of an individual, a place and work will be given him in the house of the Lord. The stones that seems at all in shape are taken as they are and placed in the building. No care being taken in selecting and hewing, much building work is done. Ordinary decency being all that is required to secure them employment, many agents are at work about the house of the Lord. But, in reality, how little may after all be achieved !

Of the two kinds of labour, that of the Ross-shire Fathers was the safer and the more efficient. The living stones did find their place, and the spiritual priesthood their work in the temple of the Lord, but not so many more besides as to hide and overwhelm them ; and the progress of the building, if not noisy and rapid, was solid and sure. But out of the mass of building carelessly raised after a different system how few living stones, and out of a multitude of workmen hastily collected how few spiritual priests may in the day of trial be found ? A seemingly thriving and a really active church may be the embodiment of a great practical lie.

It was only in defence of the blessed memory of the righteous that a comparison has been drawn between the type of religion peculiar to the North and that which prevails in the South. Instead of doing so to provoke animosity and debate, it were better, while accepting the genuine in all its developments, to admire the wisdom of the Lord as displayed in the variety. If the peculiarity of the Celtic temperament and of the Celtic piety unfitted the godly Highlander for the activities of a more public position, the Lord whom he served did not call him to go forth ; and if in the more uniform hopefulness of the Christian Lowlander there is aptness for employ-

ment so uncongenial to the other, the Lord has assigned him his position in a more bustling sphere. But if his father keeps a David at home while Eliab is in arms on the battlefield, let not the praying shepherd boy forget his brother in the fight, nor let the warrior in his armour despise the stripling with his sling, for when the victory has been won, his hand will be found to have done more than his own to achieve it.

4. The fellowship meeting was a very early product of the vital Christianity of the Highlands. It arose spontaneously out of the lively feeling pervading the first groups of believers there. We cannot conceive of a party of exercised Christians met together without some converse regarding the fruits and evidences of true godliness. Such converse would naturally arise if there was any unsuspecting interchange of thoughts in their intercourse. One of them would be sure to have his doubts and difficulties; these he would state to his brethren, and they, from the Word of God and their own experience, would endeavour to afford him suitable counsel and comfort. Finding such converse to be edifying, and remembering that Christians are exhorted to comfort and to edify one another, what would be more likely than that they should set apart seasons for that duty, that He who gave the counsel might have to record the fact, "even as also ye do." In order to conduct the exercise in an orderly way, what would be more likely than that they should choose him whom they accounted the most advanced among them to preside over them, and that he should ask each one who could do so to speak to the question in course? Thus the fellowship meetings would be at last set up. Why should not the minister then adopt it, and, by taking the direction into his own hands, do

all he could to provide for its being conducted "decently and in order"? And this is just the story of the rise and establishment of the Highland Fellowship Meeting. It was the product, not of the peculiar natural temperament of Highlanders, but of the lively spiritual feeling of Christians, fostered by the warm brotherly love that prevailed in the days of its origin. It is an interesting fact that on one of the slopes of the Pyrenees, where the Lord has reserved a small remnant of living Christians to Himself, conventicles exactly corresponding to the fellowship meetings of the Highlands of Scotland are held, the only differences being that there they "speak to the question" in French and not in Gaelic, and that they have no minister to patronise and direct them. So naturally, indeed, do such meetings arise out of a healthful state of religious feeling that the communities in which they are wanting are those from whom an apology is required.

5. The most evident peculiarity yet remains to be considered, the paucity of communicants in Highland congregations. Lowlanders trace this to an unhealthy state of feeling on the part of the people, and to unwise teaching on the part of the ministers. Both people and ministers are thus put on their defence.

It would seem, at first sight, more likely that the different state of matters in the South should be right. The great men and the learned are there, and those who differ from them may be supposed to be mistaken. But what if it should be otherwise? There were great men and good in the North who thought so; and the fact that the godly ministers in the Highlands possessed such influence in moulding the views and habits of the people, and such facility in carrying on the Lord's work accord-

ing to their own ideal, is a reason why a defence of them is the more necessary, and is, at the same time, a strong stimulus and encouragement to attempt it. It would, indeed, be more than unwise, out of blind reverence for the Fathers, to take for granted that all must be right which we have received from their hand. It would be unsafe and insane to close one's eyes before the halo of their piety and to accept without inquiry all that they have given us ; but it would be casting contempt on men, who have claims to our profoundest respect, to take for granted that they were wrong because their practice was exceptional ; and his would be a craven heart who would shrink from their defence if he judged them to be right.

They of the South maintain that both the sacraments, being seals of the same covenant, and imposing the self-same obligations, ought to be administered on the same footing, the same kind and measure of profession and of qualification being required on the part of applicants for either : that no adult should be admitted to the one without being admitted also to the other ; and that the Christian profession required of a parent, in order to the baptism of his child, cannot be complete without his being a communicant. The result of these views being carried into practice in the Lowlands, or rather the result of their mode of reducing them to practice, is that, with rare exceptions, all the members of a congregation above a certain age go to the table of the Lord, and that any parent who is a communicant receives, as a matter of course, baptism for his child.

The Ross-shire Fathers held that though in general the two sacraments were equally seals of the covenant of grace, they do in some respects differ even as sealing ordinances ; that baptism, being the door of admission

into the visible Church, a larger exercise of charity is required in dealing with applicants for that sacrament than is called for in administering the other, which implies a confirmation of those who were members before ; that the lessons of baptism are more elementary than those of the sacrament of the Supper ; that the connection of the child and of both the parents, with an ordinary case of infant baptism, calls for peculiar tenderness on the part of church rulers, and that the rule of Scripture requires baptism to be given on an uncontradicted profession of faith, while an accredited profession is required to justify the Church in granting admission to the table of the Lord. The result of carrying these views into practice is well known : the number of members in full communion is comparatively small, and parents who have never communicated receive baptism for their children.

The Ross-shire Fathers of course held that the two sacraments were in *general* seals of the covenant of grace, and that as such they were equally valid. But they also held with Maastricht that they did not *specially* seal the same measure of privilege. They regarded baptism as the sacrament of admission, specially sealing the believers' introduction into the covenant of grace, and his interest in the initial blessings of regeneration and justification, and formally admitting him into the general membership of the visible Church. They regarded the Lord's Supper as the sacrament of nurture, specially sealing the believer's right to all that is required to advance him to " the stature of a perfect man in Christ Jesus," and formally admitting him when first administered into full communion with the Church, as one who, by the seeming fruits of his faith, had established his claims to the Church's confidence. They also held that

in the professions required from applicants there must be a corresponding difference; the profession in either case being suitable to what is specially sealed by the Sacrament for which they apply — an applicant for baptism making a suitable profession when declaring his faith in Christ, and specially his willingness to receive Him as his Saviour, and his resolution to serve Him as his Lord; but that a person desiring to communicate must profess not merely the first exercise of faith in Christ, but a persuasion or a hope derived from an examination of his experience and his life, that his faith is that which “worketh by love,” “purifieth the heart,” and “overcometh the world.” They, moreover, held that there must be a corresponding difference in the actions of the Church in administering the Sacraments — that the Church ought to sustain, in the case of a person applying for baptism either for himself or for his child, a profession not made incredible by ignorance and immorality, but that none ought to be admitted to the Lord’s table in whom, after examination, tenderly and wisely conducted, no seeming evidence of grace can at all be discerned; or, as Dr Macdonald was accustomed to state it, applicants for baptism should be admitted on an *uncontradicted*, and applicants for the other sacrament on an *accredited*, profession of faith.

There are here three distinct statements: the first, defining the distinctive characters of the two sacraments; the second, describing the profession required on the part of applicants for either; and, the third, laying down the rule of the Church’s duty in dealing with these applicants. If the position assumed in the first of these statements is tenable, the defence of the others is secured.

But let it once be determined that there is no such difference between the two sacraments, as has been indicated, and it will be impossible to hold the position that they ought not to be administered by the Church on the very same footing, or that she should require a different profession and a higher qualification from applicants in the case of the one than she insists on in the case of the other. But if the distinctive characters of the two sacraments be such, as the Ross-shire Fathers were accustomed to define them, the practical distinction observed in their mode of administering them can be triumphantly defended. And yet it would seem an easy thing to defend the first point of attack, though one cannot but suspect that something is overlooked in examining the position, and that this accounts for the confidence with which it is scanned when he looks to the hosts across the Spey who are marshalled against him.

It is not denied that baptism is a seal of the covenant of grace, and that an interest in all the blessings of that covenant is secured to the believer at the moment of his union to Christ. Nor is it denied that the blessings which are said to be specially sealed to the believer by baptism are in earnest of all spiritual blessings in heavenly places. At the same time, it is held that the blessings of regeneration and justification alone are directly presented in baptism to the understanding and faith of the believer, and that it was the divine intention, as declared in the divine Word, specially to seal by this sacrament an interest in these blessings alone. (Rom. vi. 1-4 ; Col. ii. 12 ; Acts ii. 38). It is difficult to see how, without this limitation of its special effect as a seal, baptism, once for all, is sufficient. The fact that it is administered only once to the same individual is in-

structive and necessary according to the view of it now given. It teaches the consoling truths that once in Christ the believer is for ever in Him; that once regenerated he is for ever spiritually alive, and that once justified he is for ever free from condemnation.

If these blessings alone are specially sealed by baptism, how and when is an interest in them obtained? At the moment of the soul's union to Christ, and, in the case of an adult, when he first exercises faith in Jesus. If so, this act of faith is what an applicant for baptism must profess. He may at once, yea, he ought immediately to profess it; and on that profession he may be "baptised straightway." Such was the profession on which the Pentecost converts, the Eunuch, the Philippian jailer, and Lydia were baptised. It was the invariable rule to sustain such a profession in the days of the Apostles. They did so not as men inspired to judge infallibly the state of those who applied to them. Instead of this, they refrained from forming any positive judgment regarding the state of professing believers. They acted as wise men, but as mere men and charitable, not as inspired men and infallible; and, casting the responsibility on those who made it, they administered baptism on an uncontradicted profession of faith. Proof that they were not infallible is furnished by every reported case of apostasy, and proof that they did not venture to pass judgment on the state of applicants is clearly furnished in Paul's method of dealing with the Philippian jailer. What but a merely uncontradicted profession of faith could there have been in the case of one whose conversion could only have occurred a few minutes before? He "was baptised, he and all his, straightway." There was no opportunity

of knowing him by his fruits. He professed to have just believed in Christ, and there being nothing known to forbid the hope that his profession was genuine, he was at once baptised. Now, if it was the same profession that was required by the Apostles for the baptism of oneself, as for the baptism of his child, and if it was and could only be such, as the "charity" that "thinketh no evil" alone could accept, was not this exactly the practice of the Ross-shire Fathers in administering that ordinance?

It may be objected, however, that the profession of a parent educated under the Gospel ought to embrace more than that of a recent convert. We ought, indeed, to expect more knowledge in the former case; but, if that is competent, and if his conduct furnishes no positive evidence against him, why should not his profession of faith be accepted? And there is in his case a reason why it should, not found in the case of one claiming baptism for himself. He is already a member of the Church, and as "the infants of such as are members of the visible Church are to be baptised," on no ground can the baptism of his child be refused that will not justify the Church in excommunicating or suspending him. The fact of his not being a communicant is held in the South to be a sufficient reason for refusing the baptism of his child. If it be so, it must be a good reason for at least suspending him from the enjoyment of all the privileges of his status, as a member of the Church. To refuse baptism is but to take that suspension for granted, when there is no such act of the Church to which to refer. And the strange thing is, that the very man who would be punished, to the extent of disallowing his membership altogether, would be, at

the very same time, rewarded with both the Sacraments, if he would take them! The one, which demands the larger exercise of charity in its administration, is refused, but both would be given him at once! He, who is on the eve of being excluded from the pale of the Church, will be welcomed into the full communion of the Church, if he will only offer himself to her embrace!

It may be said that, by not accepting of both the Sacraments, he proves himself unfit for either of them. This might be allowed, if it might be taken for granted that in absenting himself from the Lord's table he indicated a wilful contempt of Christ's authority and a wanton neglect of His ordinance. But surely this is not always the case; and we are firmly persuaded that such a feeling as often finds expression in the conduct of those who go to the table of the Lord as in that of many in the North who refrain from communicating; the difference between some of either class being simply this — the former, being dead to all the solemn considerations suggested by the ordinance of the Supper, are bold to go forward, while the latter, having some sensitiveness of conscience, shrink from approaching the table of the Lord, fearing that it is neither legitimate nor safe for them to do so.

It is altogether unfair to charge on the Ross-shire Fathers any remissness in requiring from parents the due discharge of their duties towards their children. They were careful to seek security to the Church for "the godly upbringing of the young"; but this they obtained more effectually than by making each parent a communicant, by taking pains in private and public catechising to teach them the doctrines of grace, and

the requirements of the law of the Lord. The plain truth is that they were invariably more strict in administering baptism than their brethren in the South, who differed from them mainly in this — that while opening the door of admission more widely than they, these laid the other Sacrament in front of it, not as a barrier against the rush of the multitude, but as a broad stepping-stone to facilitate their access.

The views of the Sacrament of the Supper, and the practice in administering it, which are peculiar to the North, remain to be considered. The difference between it and the other Sacrament, insisted on by the ministers in the Highlands, has been already pointed out. This distinction was clearly seen and firmly acted on by the Ross-shire Fathers. They were fully persuaded in their own minds as to this matter. They had no difficulty in regarding the Sacrament of the Supper, as intended by the Lord, specially to seal something other and higher than that which is specially sealed by baptism. They called it, with Mastricht, "*sacramentum nutritionis*," as being intended to be an occasional feast to believers during all their wilderness journey. They beheld in the symbols of Christ's body and blood the clearest and the closest manifestation of the glory of the Lord, and in the exercise of those who partake of them the nearest approach to the Lord that can be on the earth. They regarded the guests at the table as having the most conspicuous connection with the cause and glory of Christ. They saw the Church pointing the eye of the world to a Communion table, to inform them whom she accredited as the true people of God. On all these accounts they felt that they were specially called to guard the passage to the table of the Lord, and to sub-

ject to the closest scrutiny all who would approach it. And surely they were right. And if they were, how can an indiscriminate, a wholesale, admission to this Sacrament be justified, when the mass is just as heterogeneous as that with which they had to deal!

As to the propriety of carefulness in granting admission to the table of the Lord, as a matter of opinion, there will be no dispute, whatever may be the difference in practice. Those who condemn the mode of administering the Sacraments followed in the North must insist that there is no more urgent call to fence the table of the Lord than there is to guard the Sacrament of baptism. If they can establish this from the nature of the two Sacraments, and from the Word of God, they may prove the Ross-shire practice to be wrong; but just as surely as they do so, they will fail in showing that their own is right. If there is an equally urgent call to be careful in the case of both, they may prove it is not right to make a distinction in administering them; but they cannot surely make out, what would be the only justification of their own practice, that it is right not to be careful as to either. But the former they will fail, and the latter they won't try, to prove.

It is surely unnecessary to furnish any proof of the statement that both the Sacraments do not specially seal the same blessings, though both are, in general, equally seals of the covenant of grace. If it were not so, it would be impossible to show why there should be two: a second would be quite superfluous if it specially sealed no more than the first; but surely there is no redundancy where only two are acknowledged and administered. If baptism seals the believer's intro-

duction into the covenant, and his interest in the blessings bestowed on him immediately on his union to Christ, and if these blessings are an earnest of all "spiritual blessings in heavenly places," the other Sacrament directly seals his right to all of which he had a sealed earnest given to him before. The Lord's Supper as a seal was intended to assure believers of their interest in all that was required to prepare them for glory, and as a feast was appointed to be a means of applying that provision to their souls.

It is difficult to conceive how any serious objection could be offered to this representation of its use. "This cup," saith Christ, "is the New Testament in My blood," the fulness of the blessings of that covenant as procured by His blood, being by these words, in explanation of the symbol, specially represented and sealed to believers. In only one of the four descriptions given in Scripture of the mode of celebrating the Lord's Supper is there any mention of the blessing of pardon, and there it is not spoken of as if specially sealed at the time. It is only referred to in such a way as to intimate that it was unnecessary specially to seal it, this having formerly been done. "This is My blood of the New Testament, which is shed for *many* for the remission of sins." In these words Christ mentions it in a doctrinal statement, to explain how the provision of the covenant was secured to His people by His blood, and what was the divinely appointed order in which that provision was applied. *Their* justification is taken for granted, and the abstract blessing is pointed to, only in its place in the arrangements of the covenant, as an earnest of all other spiritual blessings, and the benefits, of which it is an

earnest, are alone directly represented and specially sealed.

If it seals a more advanced privilege, it teaches a higher lesson than baptism. It presents to us the mystery of Christ's person, and the mystery of Christ's death, in relation to the everlasting covenant of grace. Deeply did the disciples feel that these lessons were not easily learned. In presence of no other does a living soul feel more dependent on divine teaching than when before the lesson of the words, "This is My body which is broken for you." And who, being one of the "disciples indeed," will deny that he is only slowly creeping on his way to the high attainment of tracing his salvation, entirely and closely, to the death of Christ as its only channel, and to the covenant love of Jehovah, as its primary source? In baptism, on the other hand, Christ is represented in the general aspect of His office as a Saviour from sin, and its lessons are those which are given to the class of beginners—our need of cleansing from sin; Christ as the only "fountain opened for sin and uncleanness"; the necessity of an interest in Him; the infallible certainty of salvation to all who are found in Him; and the obligation resting on all who believe in His name to "walk in newness of life."

And surely those who are admitted to the table of the Lord are placed in closer and more manifest connection with the cause and the glory of the Lord than they ever were before. Even if the Lord's Supper were nothing more than a second seal it would have this effect. All the more, if it specially seals an advance of privilege. He who comes to the table of the Lord must come nearer than before to the Lord of the table. At the great love-feast there spread, the guests are seated,

as at the family table, in the House of the King, and those who admit them point the eye of the world to them as the accredited children of Zion. Of the merely baptised they may say, "These have come into the house of the Lord, but we merely admitted them, in the charitable hope that they might prove what they professed to be." But of these others they must say, "We have tried them, and we accredit them as approved followers of Christ."

Is there not then good ground for maintaining that the way to the table of the Lord ought to be more strictly guarded than the outer door of His house? Must not the applicant for admission to it profess that he has been regenerated and justified already? Can he sit down at a feast without professing that he lives, has appetite for the food placed before him, and has an invitation from Him by whom it was provided? Is he not expressly commanded to examine himself as to these things, "and so," and only so, "to eat of that bread and drink of that cup"? And can the church deal faithfully with him without instituting a closer scrutiny than before into his knowledge, experience, and conduct, when he is now extending his profession and taking a nearer position to the Lord among His followers on earth? Can the Church be faithful to her Head without doing so? And was not this all that was done by the Ross-shire Fathers, though a supercilious sneer is very often the only notice taken of their conduct?

Whatever opinion may be formed of the grounds on which the practice of the Ross-shire Fathers was defended, it certainly has the advantage of being *the only mode according to which the rulers of the Church can suitably express their varied feelings towards appli-*

cants for sealing ordinances. There will always be about the Church those who may be excluded and in the Church those who may be extruded without any breach of charity. Against these let the door of admission be shut. Within the Church also there have always been those who make a profession of religion which cannot be summarily rejected, but which can win no unsuspecting confidence. Let such be allowed to remain within her pale, but into full communion let them not be admitted. Let only such as have accredited their profession be received within the inner circle, by the sealing ordinance of the Supper. This is the only course of procedure on the part of Church rulers that can be suitable in relation to the three classes with whom they have invariably to deal; and this was the practice of the Ross-shire Fathers. Acting on their views of the distinctive characters of the two sacraments, they enjoyed a liberty in dispensing ordinances, which they cannot have who, acting according to different views, are under the painful constraint of being compelled either to exclude an applicant from membership altogether, or to admit him within the innermost circle around the table of the Lord.

Am I not justified in cherishing the hope of their being Christians regarding some professors whom I cannot confidently embrace as brethren in the Lord? Ought I to admit them into intimate fellowship till I become more satisfied than I am as to their acquaintance with the power of godliness? Surely I am not required summarily to reject all whom I cannot confidently receive as Christians, nor to be on terms of intimate fellowship with all whom, in the judgment of charity, I regard as such. And why should not the same liberty

be allowed to the Church? Is she bound to exclude from her pale all whom into full communion she cannot admit? Yet much would be her bondage if the two sacraments were to be administered on the same footing. But such fetters were never placed by Christ's hand on the conscience of the Church. They who are in the state of bondage have themselves forged their chains.

The practice peculiar to the North has another marked advantage: *it is admirably adapted to meet the various feelings of applicants for sealing ordinances.* When a Christian applies for admission to the table of the Lord, who is enabled to express a hope of an interest in Christ, and in whom some seeming marks of grace are discerned, at once, but not because any judgment of his state has been formed, his request is complied with. But among true Christians there have always been differences as to the measure of their hope. All of them incline to seek communion with the Church, but some of them can only come with a trembling heart to ask for the privilege. One of these comes to a pious Highland minister in olden times to speak to him about communicating. Does the minister insist on his expressing an assurance of his conversion before he grants him admission to the table of the Lord? Does he require him to satisfy him by a record of his experience that the change through which he passed was really spiritual and saving? Not at all. How then does he act? He examines him closely, but wisely and tenderly; and in the measure in which he finds such views and feelings as seem to indicate a work of grace in his soul, he labours to remove his difficulties, and offers him all needed counsel and encouragement when giving him a token of admission to the table of the Lord.

Let us suppose this man under the *regime* of the South. Not being a communicant he is in the judgment of the Church there no member of the Church at all. His status as a member of the Church, because of his own baptism in infancy, is disallowed; although, by no formal act of the Church, had he ever been deprived of it. He will be acknowledged as a member only if he communicates; although at the time he is a member of the mystical body of Christ, and had been admitted into the visible Church by baptism before! The Sacrament of the Supper is thus made the door of admission to the Church! By a very mysterious process of transposition, the inner becomes at once the outer door of the house of the Lord! Let us further suppose that this man is a parent, and that he is applying for the baptism of his child. Meeting with no one to sympathise with his scruples as to the other sacrament, and no effort made to remove them, he resolved not to ask a token of admission to the table of the Lord. He is asked if he is a communicant, and simply because he says he is not, and cannot promise to become one, the privilege for which he asks is refused. This refusal rests on a denial of his being a member of the Church. No minister, it is presumed, would refuse to baptise the infant of a parent, who himself had just been baptised, before he had at all partaken of the Sacrament of the Supper. The Apostles, we know, did not refuse to do so. Baptism conferred, in their judgment, the privilege of membership in the visible Church. Because the parent thus became a member, his child also was baptised. But refuse the applicant in the supposed case, and you act towards the man on the assumption that he is not a member of the Church at all; and you thrust out that

timid child of God beyond the pale of the Church because he has not yet the courage to ask for admission into full communion.

The following case has actually occurred:—A Highlander, temporarily residing in a Lowland district, applies to a minister for the baptism of his child. He is one of that minister's most regular hearers. The elders report him as correct in all his habits. He is, in fact, the only one in the district in which he resides who maintains the worship of God in his family, though his neighbours are all communicants. But because he cannot declare that he is, nor promise to become a communicant, he is summarily dismissed. After him comes to the study a man from whom his children often heard an oath, but from whom they never yet heard a prayer, and who seldom returned sober from a market; but he is a communicant, and, of course, his child is baptised the very next Sabbath!

Let us suppose the case of one whose profession is really false, though his knowledge is competent and his known habits correct. He applies to a Lowland minister for the baptism of his infant. He has himself a suspicion that matters are not right between his soul and the Lord, but he is anxious that his child should be baptised. In order to obtain that he smothers his scruples, and agrees to become a communicant. What effect will this have on the mind and heart of the man? What must he think of the minister who will insist on his taking both the sacraments, while he himself is aware that he is unfit for either of them? With what feelings will he receive the highest attestation of his profession which the Church has thus thrust upon him, while his own conscience testifies to its falseness? And

how will his communicating affect his soul? He will have borne down all his rising scruples, and left the communion table under the judgment of increased hardness of heart. If he had to do with one of the Ross-shire Fathers, the privilege he first sought would not, indeed, have been withheld from him. In such a case it could not, as there was no overt contradiction of his profession of faith by his conduct. The minister would remember, too, that if either parent was a believer the child must be "holy"; and that the probabilities as to both father and mother must be taken into account, as well as the interest of the child; and, therefore, after serious dealing with his conscience, and casting the responsibility on himself, he would agree to baptise his child. But he would do no more. This is all the account he makes of man's profession. His giving him the baptism of his child was doing as much as the man's profession would bear, and his not offering him the other sacrament was a testimony on the side of conscience in the breast of him with whom he was dealing.

Four most desirable results were secured by the mode of dispensing sealing ordinances, practised in the North, which go far to prove that it was according to the mind, and was crowned with the blessing, of the Lord. 1. The Church was preserved from the extreme of exclusiveness on the one hand, and from that of laxity on the other. The door of admission was open to all whom "pity, charity, and prudence" would admit, and the inner circle was guarded from the profane rush of the crowd. 2. It marked and preserved a distinction, so far as this can be legitimately done, between the approved followers of Christ, and all others. This distinction, as an ecclesiastical one, is quite blotted out when both sacra-

ments are administered on the same footing. 3. It kept up, in the conscience of non-communicants, a sense of shortcoming that would have been quite extinguished under a different system. 4. It always reminded the ministers of the danger of indiscriminate preaching, and secured some consistency between what was faithfully said in the pulpit and what was done in the session-house. When a minister has always a congregation of communicants before him, he is easily led to address them from the pulpit, as it ought to be fitting he should, when standing at the head of the table of the Lord. It is difficult to change one's form of addressing the same congregation, though standing on one occasion in the pulpit, and on another before it.

As to the prevalent feeling in the minds of Highlanders, in reference to the sacrament of the Supper, there has been much misconception in the South. It is supposed that the majority are utterly indifferent about it, and that some of the few pious people scare themselves away from it by superstitious notions of its sanctity. This is almost entirely a mistake. It might be an improvement on the state of matters elsewhere if all the communicants had as much respect for this ordinance as many of the non-communicants of the North, and took their way of expressing it; and it is the invariable experience of a Highland minister that all whom he would wish to bring forward do, sooner or later, apply for admission to the table of the Lord. It is often said that it is a sin not to confess Christ before men by obeying his dying command. His must be a most unhealthy state of feeling who, without a disquieting sense of guilt, can refrain from doing so. This cannot be denied; but let it not be forgotten that the sin which

should in the first instance be felt is not his absenting himself from the table of the Lord, but his not coming to the Lord of the table. His error lies in his not coming to Christ that he might be entitled to communicate. The lack of faith in his first want and profession cannot surely supply it. And yet, if all are to be told without qualification that it is a sin not to communicate, the result would be a rush to the communion table to get rid of the uneasiness which such doctrine produces. And will not this be, in effect, to make profession a substitute for faith and a shelter for unbelief?

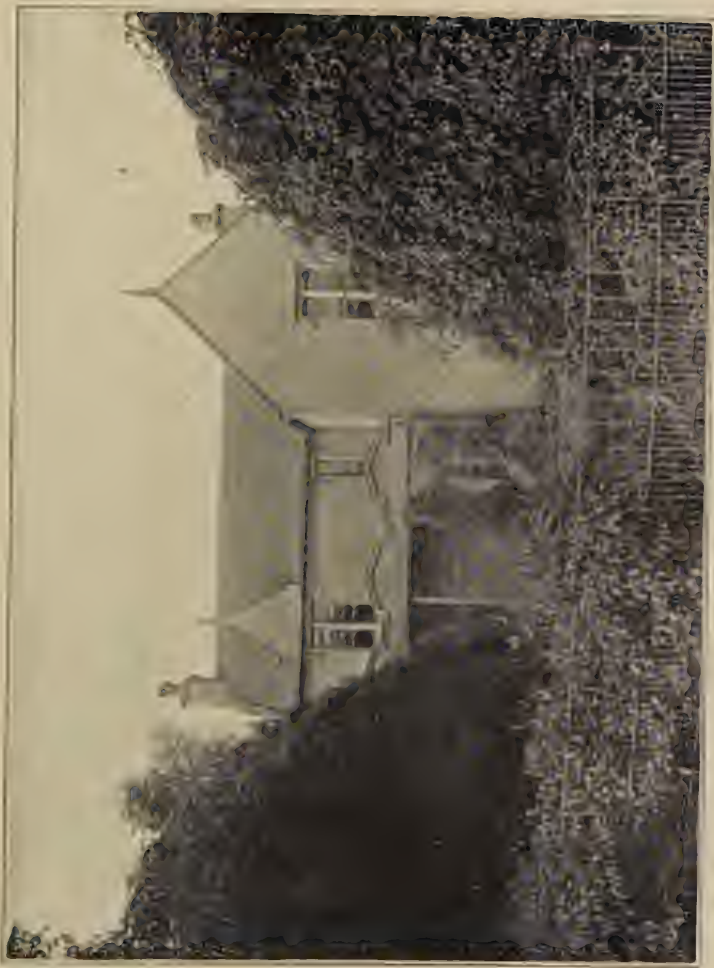
At least something might be said as an excuse for the state of feeling in the North in reference to the sacraments. Our enlightened friends in the South must not expect to find the body of the people in our dark region skilled to act on general principles, or so wise as to be guided otherwise than by simple and direct inferences from the Word of God, or so experienced as to have corrected their first impressions. And when a simple Highlander, without any formula to guide him in his study, takes up his Bible, to learn from it what the Lord says about this matter, and meets in it with no recorded instance of an unbeliever at the Lord's table, and ponders the solemn warnings by which it is guarded; when he contrasts the select companies who communicated with the crowds of whose baptism an account is given, and meets with no sanctions, around the one ordinance, that seem to compare with those by which the other is fenced, is it a wonder that this disciple should carry with him, from the perusal of the Bible, a more solemn impression of the one sacrament than of the other? If that man's state of feeling is not to be re-

garded with respect, let it not at least be treated with rudeness. And can we wonder that he, accustomed to see the southern practice followed by the Moderates around him, whom he regarded as ungodly men, never looking for guidance from on high, should have imagined that what he had originally derived from a study of the Word of God was confirmed to him by experience, that he should therefore have held his own views very firmly, and have looked with grave suspicion on the state of mind and feeling that differed from his own.

THE MINISTER OF KILLEARNAN

PREFATORY NOTE

THE minister of Killearnan was my father. I could not forget this while I was writing this memoir. In the only sense in which he was my father, while he lived, I lost him when he died. But the memory of that loss I can bear to recall, as I cherish the hope that his death was the means of uniting us in bonds that shall never be broken. Doubly knit to him, therefore, now that he has gone, I can by no means keep down the son in my heart when I write or when I think of him. This accounts for the frequency with which "I" and "my" appear on the following pages. They came unconsciously from my pen, but when my eye detected them, they seemed so offensive that I was strongly induced to attempt their removal. But the effort to hide the son in the writer requiring the affectation of an indifference that was far from my feeling, both my heart and my conscience revolted against it. And, even if the change were permitted by these, my hand lacked the skill to make the change an improvement.



THE FREE CHURCH MANSE OF DINGWALL

THE MINISTER OF KILLEARNAN

CHAPTER I.

His Birthplace.—His Father.—Anecdotes of his Boyhood.—His Education.—College Days.—Licence.—His Sermon in Applecross.—His Labours in Lochbroom.—Anecdote.

RISSEL, in the district of Kishorn, within the parish of Applecross, was my father's birthplace. It is one of those green spots that usually speck the breasts of hills, formed of such limestone rocks as abound in that part of the country. The time was when the most of these oases had cottages on or beside them. Often, throughout the Highlands, they now serve but to mark where cottages once stood. Some of these desolate hill-sides have seen better days, and they have their own striking way of telling their reverse. As one looks on them now, in their patched clothing of green and purple, through which the grey and naked elbows of the underlying rocks protrude, they seem like men of broken fortunes, wearing, all in rags, the dress of other days.

His father, himself the son of godly parents, was well known in the surrounding district. He had been educated with a view to the ministry, and had been for several sessions at college; but believing that the Lord had accepted his intention without requiring its fulfilment, as in the case of David in reference to the building

of the temple, he never applied for licence, but lived to see two of his sons serving the Lord in the Gospel. Combining, with the warm heart of a Christian Highlander, an enlightened understanding and a tender conscience, he was a man to win affection and command respect. He was eminently a man of prayer; and such was the feeling with which, on that account, he was regarded by the people, that, when the fishermen were out on Loch Kishorn on a stormy night, they knew no fear so long as they saw the light in his window, believing that while it twinkled there he was pleading with God for their safety. During many years of his life he attended the ministry of Mr Lachlan Mackenzie of Lochcarron, by whom he was greatly beloved and respected. Sometimes, when that godly minister would shrink from engaging in public duty, in a fit of unbelief, Donald Kennedy would succeed in persuading him, after all others had failed. Once, on the morning of a Communion Sabbath, when the hour for commencing the service had come, Mr Lachlan was still locked up in his bedroom. The morning had been stormy, and the Tempter had found it easy to persuade him that this was permitted just to prevent his preaching, and that it would be presumption to go out in the face of a frowning Providence. His friend from Kishorn had only arrived as the hour for beginning public worship had come. Being prepared to find, what he afterwards ascertained to be the case, he went at once to the minister's bedroom. The door was locked, and no answer would be given to all his knocks and entreaties. He had much in him yet of the strength of younger days, and, putting his shoulder to the door, he forced it open, and, on entering found, as he expected, the minister stretched weeping on

his bed. He ordered him at once, in accents tremulous with respect, to rise, telling him he was ashamed to find one who had so often caught the Tempter in a lie yielding yet again to his suggestions, and assuring him that if he went forward to the Lord's own work, at the Lord's own bidding, difficulties would vanish, and his fears be disappointed. Mr Lachlan yielded before his urgency, and scarcely had he crossed the threshold on his way to the place of meeting when the rain ceased, the clouds were scattered, and the frowning morning was succeeded by a smiling day of sunshine. During the service of that day the Lord's servants and people enjoyed a "time of refreshing" that left its mark on their memories for ever.

In his management of his household he was peculiarly conscientious. It was his habit, as it was that of "his father before him," when each of his children reached a certain age, to retire with them to a quiet spot in the wood, and there, after spending some time in prayer, after explaining to them the nature of his engagements in their behalf at their baptism, and appealing to their conscience as to the manner of fulfilling them, directing them to the only source of strength, he took them under vow to seek and serve the Lord. My father always retained a lively recollection of this solemn transaction.

But before that time, and even from his very infancy, he was regarded by his acquaintances as a subject of grace. At the age of three years it was his habit to retire to some secret place to pray. One day in his fourth year while thus engaged, a woman, who was passing, heard the child's voice lisping his petitions to God, and, arrested by the words she first heard, she stood to listen till his prayer was ended. What she then

heard the Lord applied with saving power to her soul, and she, notorious only for wickedness before, was known from that time till her death as a consistent witness for God in the district. Thus early did the Lord give an earnest of the great usefulness of his later years.

Notwithstanding these indications of an earlier piety, he himself, sometimes at least, looked no further back than the twenty-fourth year of his age for the dawns of spiritual life in his soul. In that year he passed through a process that gave him a deep experience of the convictions and temptations usually attending a work of conversion; but whether it availed merely to prepare him for dealing with the cases of others, or as his introduction into the kingdom of grace as well, it is now impossible conclusively to determine. But the individual himself not being always the best qualified to judge in such a case, I cannot dissent from the opinion of those who knew him in his youth, and who believed that he had feared the Lord from his earliest years.

About the sixth year of his age he was seized with small-pox. The attack proved to be very severe, and the child, unable to see or to speak, seemed lying at the very gates of death. Just when "at the lowest," and while his father was in his closet wrestling with God for his life, a man from the neighbourhood, who had the reputation of a seer, entered the house. The mother, ascertaining he was in, and having in her as much superstition as made her anxious to consult him, brought him to the room in which her son was lying. The child was quite aware of the man's entrance, but was utterly unable to express the horror with which his presence had inspired him. "What do you think of John?" asked the anxious mother. The oracular reply was, "Ere the

tide that now ebbs shall have touched the shore again, your child shall be no more." This the child distinctly heard, but it gave him no alarm. He knew the man who spake these words was a messenger of Satan, and the Lord so calmed his spirit that "the prince of the power of the air" could not stir it. Just then the father returned from his place of prayer, his face lighted up with the joy of hope. Observing the seer, he ordered him at once away. The man, too glad to escape, instantly vanished, though not through the chimney or the keyhole, as such persons were sometimes suspected of doing. Observing his wife in tears, he asked her why she was weeping. She told him the seer's gloomy prophecy. "The messenger of Satan lieth," he said; "the Lord hath given me the life of my child, the blessings of His right hand shall rest upon his head, and he shall yet serve the Lord in the gospel of His Son." In course of time the child recovered sight and health; but never could the man who prophesied his early death from that day look him in the face. He carefully avoided him whenever he seemed likely to meet him. But as he was leaving home on one of his journeys to college, and as he was passing out of a narrow gorge that formed the outlet of the glen behind his father's house, the seer suddenly came out from behind a rock, and, in a flutter of excitement, rushed up to him; but with no worse intent than to thrust a sum of money into his hand, which having done, he as suddenly again disappeared. Doubtless the man's conscience was smarting under a sense of guilt, and the money was intended as a solatium for the pain which he formerly inflicted.

His early education was the best that could be procured in the district. This, however, is no high praise.

He was taught to read and write and count, and was crammed with Latin. This was all that parish teachers in the Highlands in those days usually tried to do, besides practising themselves in the use of the lash, their kilted pupils affording them a tempting facility for the performance. Each lesson given with this accompaniment left its mark on the skin as well as its print on the memory, and, it must be confessed, stuck well to the pupil. Better Latin scholars, at least, were turned out of the dreadful schools of those days than came from the pleasant seminaries of the present. Whatever was the character of the teacher under whom my father studied, he left his school prepared to pass respectably through the curriculum at King's College, Aberdeen.

Very different from what it now is was the journey to college in those days. Many students were obliged to walk their weary way from the far north to the Granite City. Sometimes a ghillie was in attendance, who carried the scanty wardrobe and the provisions for the way; a laird's son would have a horse and a ghillie. Hospitality was no rare virtue in the days of our fathers, and but few of the poor students had to pay for a night's lodging by the way. Some kind farmer was almost always found who made the weary traveller welcome to bed and board for a night. This might be less necessary to the student on his way to the South, his purse then containing the sum given him to meet the expenses of the session. But the purse was generally empty enough on his way home again. An Aberdeen professor used to tell his students of his having started once after a college session for his home in Caithness with only twopence in his pocket. On one of his journeys to college my father walked "between sleep and sleep" no fewer

than eighty miles, a feat very unusual even in those pedestrian days.

A college life before his time was almost as unlike the present as were college journeys. Not long before then all the students occupied apartments within the college, and messed together. Strange parties these must have been that sat around the long table in the college hall! Many a district contributed its share of temper, fun, wildness, and awkwardness to the talk and the manners of that group of youths. Under a professor's eye and influence the whole might have been smoothed down into a very dull affair; but the recoil would be all the greater when the professor had gone, and wild and furious would be the din when each one in that motley group resumed his own proper phase, and found the reins lying on his neck again. Had the lodgings been comfortable, the fare good and cheap, and the supervision close and godly, this arrangement might have been excellent. Almost anything is better than to send a youth to college without a tutor or a friend, allowed to keep his own purse and to choose his own companions.

Three sessions then completed the literary course at King's College, and each professor carried a set of students through all the classes. This could only be a good arrangement if each professor was equally qualified in all the departments of study, if all were equally good or equally bad, and if the professor and his pupils took well to each other at the outset. But the "Jack-of-all-trades" is generally "master of none"; and, considering the difficulty now felt in getting one suitable man for each Chair, we may not return to the plan requiring each professor to be qualified for all.

Two sessions only were then spent in the study of theology. Five years were thus the term of the youth's college studies for the ministry. This is now thought to be greatly too short; but if young men were only allowed to get out of their teens before entering college, the result of a five years' course would weigh just as much as that of eight years, on which a youth at twenty can now often look back. Let Greek and Latin and Hebrew be confined to schools and gymnasia, and let theological professors examine oftener and lecture less, and we can have in five years all that is worthy of a college in our present literary course, and quite as useful preparation for the work of the ministry as can now be procured in our divinity halls. But, after all, what avails any course of theological study if the essential qualification be wanting, which only the Spirit of the Lord can supply. It is too often supposed that any gifted man can be shaped into a minister, whereas the more talented a man is, and the more furnished with all the accessories that constitute a minister's intellectual equipment, the more dangerous will he prove if he be not a minister of God's own making. It is indeed a mistaken idea that learning is unnecessary and college studies useless: but it is a greater and more dangerous error so to elevate the importance of literature and science as practically, at least, to exalt them above the essential of godliness. On no account ought the Church to lower the standard of literary attainment by which candidates for the ministry are tried; but when she allows Satan so often to thrust ungodly men through her courts under the disguise which talent and learning may form, she should really be at liberty to receive occasionally from the Lord men whom He hath "created anew" for His work, though they

may lack the trappings by which the ungodliness of these others was concealed. Sometimes such men have been signally blessed in the ministry of the gospel, and any arrangement that makes their reception impossible cannot be sanctioned by the Lord.

In these remarks some may think they discover an admission that my father's early education was defective. With all the ardour of my love to him and all the depth of my veneration for his memory, I will not claim for him any distinction for extraordinary talent or learning ; nor does it pain me that I cannot. He may have entered college with the disadvantage of a defective education, and he may have passed into the hall without having made any marked progress in literature and science ; but I can truly claim for him, at least, an ordinary measure of attainments. His sternly exclusive regard to what was substantial and useful made him utterly indifferent to the acquirement of what was merely shadowy or showy. He knew what he lacked, and if he chose he could acquire it ; but if he was understood, this was all he was ever careful about, as to his manner of expressing his thoughts when preaching the gospel. The idea of studying manner or style was one that never found a place in his mind. But what a counterpoise to every defect in point of literary acquirement and mere superficial polish, were his sound and penetrating judgment, his devotion of heart to the service of the Lord, his experience from very infancy of the power of the truth, his habitual prayerfulness, and that holy watchfulness which communion with God never fails to produce. Such was my father when studying for the ministry, and if I may not be proud of him, I cannot be ashamed of him.

During the interval between two of his college sessions an incident occurred to which he often gratefully referred. He and his brother Neil, having gone a deer-stalking, they came in sight of a herd which they could only approach within gunshot by creeping slowly up the slope of a hill. John was in advance as they were stealing their way towards the deer. The trigger of his brother's gun having been caught by the heather, the shot was discharged, and the ball passed through his coat. Rising at once, he said to his brother, "Neil, I think it is time for us to give up this work." Discharging his own gun, he shouldered it, and, on reaching home, laid it aside never to use it again.

He was licensed to preach the gospel by the Presbytery of Lochcarron, November 24th, 1795, in the twenty-fourth year of his age. His discourses, all of which he delivered that day, "were unanimously approved of," and the Presbytery "were fully satisfied with the manner in which he acquitted himself in the languages, moral and natural philosophy." Either at the same meeting, or nearly about the same time, other young men were licenced. Referring to the group, Mr Lachlan said, "The others are only preachers of our making, but the Lord made a preacher of John Kennedy."

About the time of his licence he was appointed teacher of the Parish School of Lochcarron. While discharging the duties of that situation he continued to reside in his father's house; and was accustomed to walk to his school and back again each day, but to him, with his athletic frame and buoyant step, the twelve miles' walk was but a pleasant exercise. During his connection with the Parish School he enjoyed the privilege of sitting under Mr Lachlan's preaching, and of being

admitted by him to the closest private intercourse. How his face used to light up in after years at the remembrance of the sermons and the conversations of those days!

Not long after his licence he attended a communion at Applecross, at which Mr Lachlan was principal assistant. On Saturday Mr Lachlan was appointed to preach a Gaelic sermon in the open air, but such was his state of mind in the morning of that day that he abandoned the idea of preaching and resolved to remain in his bed. He sent for "John," as he always called my father, about breakfast-time, and insisted on his preaching for him. It was not easy to think of taking Mr Lachlan's place, but there was "no help for it," and he was obliged to promise to preach. The advice given him by Mr Lachlan was—"When you are asked to preach on an hour's notice spend one half of the hour on your knees pleading for a text, a sermon and a blessing, and the other half employ in studying the text and context, and in gathering as many parallel passages as you can find." The time for beginning the service arrived, and the preacher went to the meeting place. The tent in which he stood was constructed with oars in the form of a cone, covered with blankets, and having an opening in front, with a board fixed across it, on which the Bible was placed. Unobserved by the preacher, and just as he had begun his sermon, Mr Lachlan, lifting the blanket from the ground at the back of the tent, crept in behind him, and sat down. The sermon had not proceeded far when a case was described which was so exactly Mr Lachlan's at the time that he could not refrain from exclaiming aloud. Starting on hearing the voice from behind, the preacher, not a little

disconcerted, looked round, on which Mr Lachlan kindly said to him, "Go on, John, I have got my portion, and my soul needed it, and other poor souls may get theirs before you conclude." Thus encouraged, the preacher proceeded, the Lord was with him, and his sermon was blessed.

About two years after being licenced he was appointed to preach in Lochbroom, the parish minister having been suspended. The time which he spent there was in some respects the happiest portion of his life, and a light rested on it that drew the eye of memory frequently towards it. It was the season of his "first love" as a preacher; the Lord was very near to his soul, and a manifest blessing rested on his labours. During that time many souls were truly converted unto God, some of whom, in Lochbroom, and some in other places, to which they were scattered, continued till their death to shine as "lights in the world." Many a sweet hour of communion with the Lord he enjoyed in those days in the woods of Dundonnell!

I cannot forget a trying scene, into which a streak of the light of those days was once cast to cheer my heart. Being called to see a dying woman. I found on reaching the place to which I was directed a dark filthy attic, in which I could observe nothing till the light I had carried in had quite departed from my eye. The first object I could discern was an old woman crouching on a stone beside a low fire, who, as I afterwards ascertained, was unable to move but "on all fours." Quite near the fire I then saw a bed, on which an older woman still was stretched, who was stone blind, and lying at the very gates of death. The two women were sisters, and miserable indeed they seemed to be; the one with her

breast and face devoured by cancer, and the other blind and dying. They were from Lochbroom; and we had spoken but little when one of them referred to the days of my father's labours in their native parish, and told of her first impression of divine things under a sermon which he preached at that time. The doctrine of that sermon was as fresh in her mind, and as cheering, as when she first heard it half-a-century before. Such was the humble hope of both of them, and their cheerful resignation to the will of God, that I could not but regard them, even in their dark and filthy attic, as at the very threshold of glory. I left them with a very different feeling from that with which I first looked on them; nor could I, after leaving them, see among the gay and frivolous whom I passed on the street, any who, with all their health, cheerfulness, and comforts, I would compare in point of true happiness with the two old women in the cheerless attic.

CHAPTER II.

Appointed Missionary at Eriboll.—First Appearance.—First Sermon.—State of Religion in the District.—Preaching Stations.—Major Mackay.—Mr Mackay of Hope.—Donald Macpherson.—Robert Macleod.—Mrs Mackay.—Communion at Kinlochbervie.—Translation to Assynt.—Success.—Trial.—Marriage.

IN 1802 he was appointed missionary at Eriboll. It was on a Saturday he first arrived there. The people were looking for the new minister, and were watching the road by which they expected him to come. They saw a young man of a fair complexion and a frame that seemed in their eyes a model of symmetry and power walking past with a step so light that it scarce bent the heather; but the more they admired the athletic Highlander the further were they from conjecturing that he was their future minister. To the no small surprise of the people, the traveller whom they observed on the Saturday mounted the pulpit on the Sabbath, and before the service was over they were all disposed to join with Major Mackay, who said, “ We had a minister before, who was a Christian, but we have now a minister who is both a man and a Christian.” His text on that Sabbath was Isaiah xl. 11; and, through the sermon preached, several persons received their first impressions of divine things who gave proof till their death of their having in their hearts the true fear of the Lord. On the ministry thus auspiciously begun, the blessing of the Lord rested till its close.

Eriboll had enjoyed the ministry of Mr Robertson, afterwards of Rothesay and of Kingussie, and of Mr M'Bride, afterwards of Arran. The labours of these men of God had been blessed, and the fruit of them appeared in a goodly remnant of living souls, who were the "light" and the "salt" of the district, and in the respect for the means of grace entertained by the whole body of the people. My father often spoke of a certain glen, in which about thirty families resided, in each of which there was, at least, one who feared the Lord, and in each of which there was the true worship of God. The houses in this blessed hamlet were close together, around the sides of an amphitheatre, through which a small river had torn a course for itself. Standing on the edge of the declivity above this glen on a quiet summer evening, one could hear the songs of praise from all these houses mingling together before they reached the listener's ear, whose heart must have been hard indeed if they failed to melt it. One, at least, did feel while listening to the psalm-singing in these blessed homes, as if the place were none other than the house of God and the very gate of heaven. By one ruthless eviction all the tenants of that glen were banished from their homes, and the most of them found no resting-place till they reached the backwoods of Canada.

Though it was at Eriboll he resided and most frequently officiated, he was required to preach occasionally at Melness, in the parish of Tongue, and at Kinlochbervie, in the parish of Eddrachillis. The distances between these places are considerable, and as there were then no roads, it required no ordinary strength, and it taxed the best pedestrian to overtake the necessary amount of work. Often, while in that charge, has he

walked more than twenty miles to the meeting-house, over marsh and moor, and sometimes preached thereafter in clothes quite drenched with rain. But the Lord fitted him for such work, and his constitution came "scaithless" out of it. On one occasion, walking from Eriboll to Rhiconich, he was accompanied by his beadle and by his youngest brother, then a mere boy. They had not proceeded far when a snow-storm came on, and his little brother became quite exhausted. Raising him in his arms, my father carried him, and not only kept up with the beadle, but left him behind. The interval between him and the beadle was increasing so fast that he at last waited till he came up, when he found him so wearied that he was compelled to relieve him of the portmanteau which he carried, and to strap it on his own back. Those who were waiting his arrival at the journey's end were not a little surprised to see him coming with the bag on his back, and the boy in his arms, and dragging the beadle by the hand.

Major Mackay then resided at Eriboll. Faithful in the service of his earthly sovereign, he was, at the same time, "a good soldier of Jesus Christ." It was a rare sight to see him rise on a Communion Friday, in his regimentals, to "speak to the question." A gentleman, a soldier, a Highlander, and a Christian at once, it was no wonder that he was loved and respected, and this might be seen in the eager attention of the people when he rose to address them.

For his daughter, Mrs Scobie of Keoldale, my father always cherished the highest esteem and affection. He corresponded with her during the whole of his life, and his letters to her indicate the warmest Christian friendship. She was generally regarded as the model of a

Christian Highland gentlewoman. Her intellect was of a high order. Her appearance and bearing were such as would befit one of the highest stations in society. Many had proved her hospitality, and all of them found her heart fraught with kindness and her pleasant home with comforts. The poor found her charity always fervent and her hand always full. But beyond all these in price were her devotion to the fear of the Lord and her fervent affection for His servants and people.

With Mr Mackay, of Hope, my father was very intimate. He was a man eminent for godliness. The following anecdote, connected with his last days, is given on authority that may not be questioned. My father was to preach on a certain day in a place not far from his house. Mr Mackay, though very ill, would allow none of the family or domestics to remain with him, insisting on all in the house going to hear the sermon. On their return, someone remarked to him that it was a precious sermon they had heard that day. "Well my soul knows that," he said, "for, though lying here, my mind was following the preacher's, as he was engaged in his work," and, to their utter astonishment, he mentioned the text, and repeated much more of the sermon than could those who actually heard it. This story, seemingly so incredible, is perfectly true, and furnishes a most remarkable instance of the mysterious fellowship of the saints.

The godly Donald Macpherson was still alive when my father was in Eriboll, of whom he has often said that, of all the Christians he had ever known, he was the man who lived nearest to the Lord. Many an hour of sweet profitable converse have they spent together. They have been known to retire to a lonely hillside,

and there to spend, in prayer and conversation, a long summer day. It was exceedingly sweet to my father to recall the memories of this eminent saint. He was, in some respects, more like a seer of the days of old than the ordinary Christian of the present time. His nearness to God in prayer was remarkable. Seldom did he specially carry one's case before the throne, without its being so laid open to him, that there was scarce a thought or feeling of the party prayed for hidden from him by the Lord. Remarkable instances of this might be multiplied.

The well-known Robert Macleod was Donald Macpherson's devoted disciple. In whatever way Robert was at first awakened, it was through Donald's blessed instruction he was established in "the truth as it is in Jesus," and never was a soul more tenderly and wisely nursed than that of this interesting inquirer. Ardent and honest, he in his outset needed a judicious friend; and in Donald Macpherson he found one who could understand all his peculiarities, and who carried his case so closely under the light from the mercy seat that few of his fears and sorrows were hidden from him. No wonder though he venerated this man of God. The story of his first prayer in Donald's family has been often told. To Robert's bewilderment, his host abruptly asked him to pray at family worship during a visit which he paid him. He dared not refuse, so turning on his knees and addressing his Creator, he said, "Thou knowest that though I have bent my knees to pray to Thee, I am much more under the fear of Donald Macpherson than under the fear of Thyself." Donald allowed him to proceed no further, but tapping him on the shoulder, said, "That will do, Robert; you have

honestly begun and you will honourably end," and then he himself concluded the service. Poor Robert's first attempt was not, he himself thought, very encouraging, and he was expressing to his friend his fear that he never could be of any use in bearing a public testimony for the truth. "Yes, Robert," his friend soothingly said, "the Lord will open your mouth to speak the praises of free grace, and as a sign of this, you will be called thrice to speak the very first day you are called to speak in public." Soon thereafter Robert heard that the communion was to be dispensed in Lochbroom, and that Mr Lachlan was expected to be there. He went on the appointed week, but did not reach the place of meeting at Lochbroom till after the commencement of the service on Friday. He had not arrived when Mr Lachlan was opening the question, and yet, strange to say, the minister declared that he expected a recruit to the ranks of the speakers that day, from whatever quarter he might come. Robert just then made his appearance, and was not long seated when he was called to "speak to the question." He did not refuse to rise, but was so embarrassed as to be able to utter only a few hurried words. Towards the close of the service, and after many others had spoken, Mr Lachlan called Robert again, and said to him, "As you were taken by surprise before, you could not be expected to say much, but rise again, and the liberty formerly denied will be given you." Robert arose and delivered a most affecting address, which so delighted the minister, that he called him to conclude the service with prayer. This was Robert's first public appearance, and he was called thrice to speak; and thus the sign was given to him which Donald Macpherson had led him to expect.

A remarkable instance of Robert's warm love to the brethren, and his nearness to God in prayer, has often been repeated, and is undoubtedly true. The case of the godly John Grant was pressed closely on his spirit, along with an impression of being in temporal want. He was strongly moved to plead with God for "daily bread" for His child, and so constantly was he thinking of him for three days, that at mid-day of the fourth, he resolved to set out for John's house, and he gave himself little rest till he reached it. Full of the impression that stirred him from home, he arrived at the house, and entering it, went at once to the place where the meal-chest used to be, and, to his astonishment, found it nearly full. "This is a strange way, Robert, of coming into a friend's house," John said, as he advanced to salute him. "Were you afraid I had no food to give you if you should remain with me to-night?" "No," was Robert's answer, "but that meal-chest gave me no small trouble for the last few days; but if I had known it was so far from being empty, as I find it is, you had not seen me here to-day." "When did you begin to think of it?" John inquired. Robert mentioned the day and the hour when his anxiety about his friend began. "Well, Robert," John said, "the meal-chest was then as empty as it could be; but how long were you praying that it might be filled?" "For three days and a half I could scarcely think of anything else," Robert answered. "O what a pity," his friend said, "you did not complete the prayers of the fourth day, for on the first I got a boll of meal, another on the second, and a third on the day following, but on the fourth day only half a boll arrived, but now you are come yourself, and I count you better than them all." Then rejoicing in

each others' love, and in the love of their Father in heaven, who heareth the cry of the needy, they warmly embraced each other.

A still more remarkable person then resided within the bounds of the Eriboll Mission—Miss Margaret M'Diarmid, afterwards Mrs Mackay. She was a native of Perthshire, and came to reside in Sutherland along with a brother. During his lifetime, she was known only as a giddy girl, full of fun, and with a way of doing things quite unlike that of all around her. It was her brother's death that was the means of fixing her attention on eternal things. He had been deer stalking on a winter day when the lakes were frozen over. Anxious to be at a certain point before the herd of deer, he ventured on a frozen lake that lay between him and his goal. He had not gone far when the ice gave way, and he sunk in a moment and was drowned. The shock to his sister was appalling, but the season of her anguish was the Lord's set "time of love." Her soul's state and danger soon drew her mind from the affliction of her brother's death, and she was the subject of a searching work of conviction when my father came to Eriboll. Under his preaching she was led to the foundation laid in Zion, and her new life began in a flush of fervent love that seemed to know no waning until her dying day. She was one among a thousand. Her brilliant wit, her exuberant spirits, her intense originality of thought and speech and manner, her great faith, and her fervent love, formed a combination but rarely found.

During the summer of each year she was accustomed for a long time to come to Ross-shire, in order to be present on communion seasons, wherever she was sure of hearing the gospel and of meeting the people of the

Lord. In all those places her presence was like sunshine, and many a fainting spirit was cheered by her affectionate counsels. Her greatest enjoyment was to meet with anxious inquirers, and many such have cause to remember for ever the wisdom and tenderness of Mrs. Mackay's advices.

Her visits sometimes extended to Edinburgh and Glasgow. On one occasion she abruptly announced to her husband her intention of starting for the South. Her purse was at the time almost empty, and her husband could not replenish it; and she was also in a very delicate state of health. All this her husband was careful to bring before her, with a view to dissuading her from attempting the journey she proposed. But, assured that the Lord had called her to go, she would not look at the "lion in the way," and met every reference to her empty purse by saying, "the children ought not to provide for the fathers, but the fathers for the children, and it is not the Father in heaven who will fail to do so." In faith she started, and not a mile had she walked when a gig drew up beside her, and the gentleman who drove it kindly asked her to take a seat. Thanking him in her own warm way, she sprang into the gig, and was carried comfortably all the way to the Manse of Killearnan. But it was the smallest part of her journey to Edinburgh that was passed on reaching Killearnan, and she could not calculate on travelling over the rest of it with an empty purse. Her faith, however, failed not, and "the Lord will provide" was her answer to every fear that rose in her heart and to the anxieties expressed to her by others. Hearing that the sacrament of the Supper was to be dispensed at Kirkhill on the following week, she resolved to attend

it, and to postpone her visit to the South till after it was over. She went, and on Monday a gentleman made up to her, after the close of the service, who handed to her a sum of money, at the request of a lady who had been moved to offer her the gift. Mrs Mackay gratefully accepted it; but, being accompanied on her way back to Killearnan by a group of worthies, all of whom she knew to be poor, she divided all the money among them, assured that it was for them she received it, and that provision for her journey would be sent by some other hand. Her expectation was realised. A sum fully sufficient was given to her, and she started on her journey to the South.

Travelling by the stage-coach, she was accompanied by several strangers, who were quite struck with her manner, and afterwards fascinated by her conversation. One of them venturing to ask whence she had come, her beautiful and striking answer was, "I am come from Cape Wrath, and I am bound for the Cape of Good Hope." On one account alone they were disposed to quarrel with her. At that time there was a change of drivers at each stage, and at every halt "remember the coachman" was called out at the window. Mrs Mackay invariably gave a silver coin and a good advice to each of the drivers. Her companions, not liking to be outdone by their strange fellow-passenger, and liking still less to part so freely with their money, at last remonstrated. "We cannot afford to give silver always," one of them said, "and we cannot keep pace with you in liberality." "The King's daughter must travel as becomes her rank," she said, as she again handed the silver coin and spoke the golden counsel to the driver. Before they parted her companions were persuaded she

was the cleverest, and the pleasantest, but the strangest, person they had ever met. Many a refreshing visit she paid to all the Lord's people whom she could reach before she returned home; and when she did, it was with more strength in her frame and more money in her purse than when she left it. Her husband, who had so strongly dissuaded her before, could only wonder now and give thanks to the Lord for His gracious care of her by the way. Of him she used to say, "he was just made for me by the Lord's own hand; the grace he had not at first has now been given him, and he will allow me to wander for bread to my soul wherever I can find it."

She was usually called "the woman of great faith." "The woman of great faith!" a minister once exclaimed on being introduced to her for the first time. "No, no," she quickly said; "but the woman of small faith in the great God."

In repartee few could excel her or tried to get the advantage over her without being foiled in the attempt. On one occasion she met with Mr Stewart of Cromarty, and few ever more dexterously poised a lance or were more skilful of fence than he. He had heard of Mrs Mackay, and resolved to draw her out. His congenial spirit soon evoked all her wit. Getting the advantage over him, Mr S. threw himself on the sofa, exhausted by the excitement of the rencontre and a little chafed under a sense of defeat. A brother minister wished him to sit up and to renew the conversation, which had been so delighting. "Oh! let him alone," Mrs M. said, patting him on the head, "every beast, you know, must be after his kind"; showing how well she had marked his originality, and how skilfully she could feather the arrow of rebuke with a compliment.

Dr Mackenzie, when minister of Clyne, used, as often as he could, to bring his godly uncle to preach on a week day in his church. He invited on such occasions all the ministers of the Presbytery to be his guests at the manse. Mrs Mackay was present on one of these days, and being seated in the drawing-room after the service in church was over, the minister of Tongue came in. Rushing up to him in her own eager way, "Glad I am to see, and still more glad to hear you," she said. "Oh, you could not have been glad in hearing me to-day," Mr M'K. said, with a sigh, "for I had but little to say, and even that little I could only speak in bonds." "Hush, man," was her quick reply,

"A little that a just man hath
Is more and better far
Than is the wealth of many such
As lewd and wicked are."

And, as she repeated the last two lines, she waved her hand across the group of Moderates who were seated beside her.

Her faith, always remarkable, triumphed in a season of affliction. A beloved son was once drowned before her eyes, quite near the shore, in front of her house. The body was soon found, and the mother, supporting the head of the corpse as they carried it to the house, was singing with a loud voice the praises of the Lord. She had learned, as few Christians have ever done, to show the dark side of her case only to the Lord. However low her hope might be, and however harrowed her feelings, she would allow none to see a tear in her eye, or to hear a groan from her heart, except those with whom her secret was safe, and who would not be discouraged by her distress. Many were thus led to think that her

sky was always without a cloud. It was far otherwise under God's eye; but the Christless never saw in her what would prejudice them against a life of godliness, and the godly were always encouraged by her ever-radiant cheerfulness.

Till her last illness her spirits had never sunk, nor had her mind lost aught of its activity and clearness. She died in April, 1841. Even while lying on her death-bed, her cheerfulness did not forsake her, and she was always ready to give a word of advice or encouragement to all who approached her. Her husband had heard, a few days after it had occurred, of my father's death, and determined not to communicate the tidings to his dying wife, as she was so soon to know it by meeting his spirit in the region of the blessed. With this resolution he entered her room and sat gloomily down on a seat by the fire. "I know what ails you," his wife said to him soon after he was seated, "you have heard of Mr Kennedy's death; I knew of it before. He died," she added, "on Sabbath evening, and," mentioning a certain day, "before then I will join him in the Father's house." And so it was. So knit together and so near to God were the spirits of both that less than the death of either would not be hidden from the other.

The Sacrament of the Supper was dispensed at Kinlochbervie while he was missionary in the district. The only minister present with him on that occasion was the parish clergyman. The less that would be given him to do, the better pleased would he himself and all others be, and so the whole burden of the service was left upon the missionary. The only available and comfortable room near to the place of meeting was occupied

by the ministers. A considerable number of respectable persons had gathered, among whom were Major Mackay of Eriboll, Mr Mackay of Hope, and several others. In a corner of "the meeting-house," there was a square seat into which heather had been packed, and there, covered with their cloaks, the major and some others slept. The minister's housekeeper, having to furnish the gentry with a light as they retired to their sleeping-place, failed to find a candlestick, and, being anxious to save appearances, was in no small ferment. In great perturbation, she came to her master to tell him that the only candlestick she could set before Major Mackay was "a peat with a hole in it." "There was no better candlestick in the stable at Bethlehem," was his only reply to her statement of grievances. He knew well that those about whose comfort Abigail was so anxious were quite content with whatever provision was made for them. A great crowd of people had gathered, and the parcels of provisions which they carried with them were stored behind a screen, formed of a sail hanging from one of the rafters of the meeting-house. Each one came at stated times for his parcel, that he might eat his crust beside a stream on the hill-side. In barns they found accommodation during the night. But the Lord was in the midst of them, and many felt His saving power and saw His glory during that communion season. On Monday, in particular, so much of the Lord's presence was enjoyed by His people that, to many of them, it was the happiest day of their life. When the time for parting came, none had courage to say "farewell" to the minister. They lingered around him, and followed him to the house; and before they separated, he and they sat down together to a refreshment in the open air.

That over, they walked together towards an eminence over which the people had to pass. On reaching the summit, they stood around the minister as he prayed and commended them to the care of the Good Shepherd of Israel. He then said to them, as tears ran down his cheeks, " This is pleasant, my dear friends, but it must end ; we need not expect unbroken communion, either with each other or with the Lord, till we all reach in safety our home in heaven " ; and, without trusting himself to bid them farewell, he turned away from them, and they, each one weeping as he went, took their respective journeys to their homes.

In 1806 he was called to be assistant to Mr William Mackenzie, minister of Assynt. He had been enabled to decide unhesitatingly, and at once, that it was his duty to accept the offered appointment. What his reasons for this decision were, and how the Lord had revealed His mind to him, there are now no means of ascertaining. But the issue proved that the Lord had indeed taken him by the hand to guide him. No sooner did the people become aware of his intention to remove from Eriboll than grief and consternation spread over the district. Donald Macpherson was the only one who sympathised with him, being persuaded that the Lord was calling him away. To the rest, and even to the best of the people, it seemed very unlikely that the Lord, who had not ceased to countenance his labours among them, should take him from them in the very midst of his usefulness. For a time, they would listen to no argument on the subject : they wished to retain their minister ; they could not see the Lord's hand in his removal, and, with tears and entreaties, they besought him to reconsider his decision, and still to remain among them. One

after another would wait upon him; groups would be watching for him whenever he went abroad; each one whom he met was weeping at the sight of him; and the congregation always now parted in tears. All this was extremely painful to him, but could not move him from his purpose. He knew what the Lord would have him to do, and he was resolved at any cost to follow His leading. At last prayer-meetings were held by the people, and they were brought to ask for direction "from on high"; and, ultimately, they came to a sober and resigned state of mind and feeling. Donald Macpherson's influence greatly contributed to this result. The night before his departure a deputation waited upon him and intimated to him that they could no longer oppose his removal, as they believed it was of the Lord, although it was on that account more painful to their hearts, fearing, as they did, that by their abuse of the Gospel they had sinned it away. All that they now could do, they said, was to cross as often as they could the hills between them and the scene of his future labours. The state of feeling thus indicated by the people must have been gratifying to their minister as it was creditable to themselves.

The actual parting had now come, and rarely has there been a more affecting scene than that through which he had to pass on the day of his departure from Eriboll. His servant remembers it most vividly. Strong men were bathed in tears, women in groups were wailing as he passed, and all watched to get the last look of him as he went out of sight. His servant, who followed him at some distance, hearing the sound of sobbing from behind a wall, went up to the place from

which it issued and found Mrs Major Mackay and Mrs Mackay, Skerra, seated there and weeping bitterly. Poor Barbara could not refrain from joining in the chorus of grief. One of the ladies, turning to her, said, "Little cause have you to weep this day; could we follow him as you do we would soon dry our tears." Their pity was reserved that day for those who remained in Eriboll.

Mr William Mackenzie, the minister of Assynt, was almost all a minister ought not to be, yet he continued to occupy his charge till his death. Always accustomed to regard his pastoral work as an unpleasant condition of his drawing his stipend, he reduced it to the smallest possible dimensions, and would not unfrequently be absent without reason and without leave for many weeks from his charge. This was the usual practice in those days of the Moderate stipend-lifters of Sutherland. The visit of one of them to Ross-shire would be an affair of a month's length at the least, and the people never clamoured for his return. The beadle, who was also the parson's ghillie, invariably accompanied the minister on these excursions. In one case the beadle was also the piper of the district, and during his absence with the minister on one of his jaunts a parishioner was asked when he expected the minister to return. "I don't know and I don't care," was his reply: "if he had only left the piper, he might stop away as long as he pleased."

During the latter part of his life "Parson William" was much addicted to drink. This was known to the Presbytery, but could not easily be proved. The people were unwilling to complain and to give evidence against him. The awe of his office was on them in spite of all

the irregularity of his life, and as a man and a neighbour he was rather a favourite. Such of them as might have been expected to act differently cherished the hope of his yet seeing the error of his ways; and while they enjoyed the privileges of the Gospel under the ministry of his assistant, they let "Parson William" alone.

There was the least possible intercourse between the parson and his assistant. Consulting him only when absolutely necessary, the assistant carried on the parochial work in his own way, and was generally not interfered with. The parish was extensive and populous, and the church inconveniently situated. It was necessary, therefore, to divide the parish into districts, each with its preaching station, where the minister was expected to officiate in course.

His work in Assynt was early blessed, and was made effectual for good during the whole of his ministry there. Very seldom has so much been done in so short a time in the conversion of sinners and in the edification of the body of Christ as was done during the period of his labours in Assynt. There were then converted unto God many young men who to old age, and in various districts of the Highlands to which they had scattered, bore fruit, to the praise of the Lord and to the good of His Church. Assynt then became a nursery of Gaelic schoolmasters and catechists, who were afterwards transplanted throughout the north and west, and were known as "trees of righteousness, the planting of the Lord," wherever they were placed. Of those who were then "turned from darkness into light," many, both men and women, were eminent for godliness and usefulness; and there was a peculiarity of feeling and of sentiment about them all that made them marked as

class. This was due to the deep impression their early training had left upon their minds.

To these days of power in Assynt were bound the sweetest memories of those who then enjoyed the presence of the Lord. Often in tears have they spoken of them afterwards amidst the dreariness and trials of the way of the wilderness; and from many a broken heart, and in many an hour of sadness, has the remembrance of them wrung the cry, "Oh! that I were as in months past, as in the days when God preserved me, when His candle shined upon mine head."

Amidst his happiness and success in his labours in Assynt he had to bear what in some respects was the greatest trial of his life. Among the young men who then began to make a profession of godliness was one, perhaps the most talented of them all. Norman Macleod, known before as a clever, irreverent, forward youth, began all of a sudden to join himself to the people of the Lord. Claiming to have been converted in a way at least unusual, if not miraculous, he all at once started in the course of profession at a stature and with a courage that seemed never to have known a childhood at all. He began at once to prepare for the ministry. But Norman's ambition to preach outgrew the slow progress of the stated course of preparation, and cutting short his college studies, he separated from the Church and began to found a sect for himself. His power as a speaker was such that he could not fail to make an impression, and he succeeded in Assynt and elsewhere in drawing some of the people after him for a time. His influence over those whom he finally detached from a stated ministry was paramount, and he could carry them after him to almost any extreme. A

few of the people in Assynt were drawn into permanent dissent, and but for the influence that was brought to bear in counter-action of his movement, the whole body of the people would have been quite severed from the Church. Some, even of the pious people, were decoyed by him for a season, who escaped from his influence thereafter, and the people remained as a body unbroken. The anxiety and disappointment of this trying season were peculiarly painful to my father, but the Lord was with him to encourage his heart and to strengthen his hands. This discipline, though trying, was profitable. It kept him humble when there was much to elate him; sharpened his discernment, and doubled his watchfulness in his future dealings with professors; and gave him an opportunity of estimating the motives in which divisive courses usually spring.

It was while in Assynt his marriage took place, an event in which he saw at the time, and loved to trace thereafter, the working of the Lord's own hand. Disposed to love him with all the ardour of a first attachment, prepared to reverence as her husband him who had first espoused her to Christ, and with prudence, of which her whole subsequent life was an unvarying proof, his wife was truly "a good thing" of the Lord's own giving. His happiness in his marriage was sweetened by the assurance that he would not have to bear the pain of surviving his wife. This anticipation, which he declared at the time, seemed very unlikely to be verified during the years that succeeded, throughout which he continued in the vigour of unbroken health, while his partner often lay at the very gates of death. But "the secret of the Lord is with them that fear Him," and the pleasing anticipation by which the Lord sweetened the enjoyment of his wedded life was in due time realised.

CHAPTER III.

Killearnan.—The State of the Parish before 1813.—Mr Kennedy's Induction.—His Father's Death.—Anecdotes.—The Old Church.—Mr K.'s Usual Services.—His Domestic Life.—His Elders.—His First Diet of Catechising.—The Conversion of the Champion of Prelacy.—The Pensioners, Alexander M'Donald and Alexander Macleod.—Old M'Farquhar.—Colin of the Peats.—Sandy Dallas.—David Munro.—The Cutterman.—Mary M'Rae.

THE parish of Killearnan is pleasantly situated along the northern shore of the Beaully Firth. It derives its name, according to tradition, from the grave of "Irenan, a Danish prince, who fell in battle on its confines, where Cairnirenan still exists." It extends five miles along the shore, and stretches back, two miles to the north, till it reaches the brow of the Black Isle, which, because of its covering of furze, bears the Celtic name of Maolbuie.

Quite near to the shore stands Redcastle, which, owing to its traditional history, was so famous as to have covered the whole parish with its name. It was once a stronghold, and was the scene of some rather famous exploits during the wars of the Stuarts as well as in earlier times. Near it Montrose is said to have been encamped when tidings reached him of the death of Charles. An old manuscript in the hands of the minister who preceded my father contained the following lines, said to have been written by Montrose with the point of his sword, on receipt of the intelligence:—



THE MANSE AND CHURCH OF KILLEARNAN.

“Great, good, and just, could I but rate
 My griefs and thy so rigid fate,
 I’d weep the world to such a strain,
 As should it deluge o’er again;
 But, since thy loud-tongued blood demands supplies,
 More from Briareus’ hands that Argus eyes,
 I’ll sing thy obsequies with trumpet sounds,
 And write thy epitaph with blood and wounds.”

In former times the whole parish was under the rule of the Mackenzies, and the people, being yet in a state of serfdom, followed their lairds wherever they chose to lead them. This will account for the strenuous opposition to the Whig ministers which distinguished the parishioners of Killearnan till the first half of the eighteenth century had passed.

Mr John M’Arthur, the first Presbyterian minister after the Revolution, was settled in 1719, and he had but a sorry life during his brief ministry at Killearnan. He was succeeded, though perhaps not immediately, by Mr Donald Fraser, the father of Dr Fraser, Kirkhill, who, about the year 1745, was translated to Ferintosh. He declared, before his removal, that he would not leave Killearnan if there was one man, woman, or child in all the parish who would ask him to remain. Besides these, and before 1758, two others, Messrs Robertson and Williamson, were ministers of the parish. In that year Mr David Denoon was inducted. The state of the parish, when he became its minister, is thus described by his son, who succeeded him:—“The generality of the inhabitants were then ignorant in the extreme, and much disaffected towards our civil and ecclesiastical establishments. As a striking instance of this, the following circumstance is mentioned. The late incumbent was settled minister of this parish in 1758; he, eight

months thereafter, publicly intimated after sermon his intention of catechising the inhabitants of a particular district on the following Tuesday; but, on going to the house which he has fixed on as the place of meeting, not above three miles from the church, he found a convention of only a few old women. Having never before seen their minister, they appeared much agitated, telling him, however, that he might have saved himself the trouble of coming to their town, as they had no whisky. They retired, one by one, and alarmed the neighbourhood by saying that a strange exciseman had just come to such a house. Since that period," he adds, "the change is striking. The assiduity of the minister, in the discharge of his parochial duties, was attended with much success." "The house of God is now attended with regularity and devotion. They have learned, not indeed the cheerless refinements of modern philosophy, but, in the perusal of the gospel of peace, to find a healing balm to soothe and comfort them under the pressure of all the calamities of life." The good work, begun under the ministry of the elder Mr Denoon, continued to make progress under that of his son. The latter died in 1806.

At the time of my father's induction, there were upwards of 300 Episcopalians in the parish, in whom were found surviving all the changes that had transformed the whole country around them, much of the ignorance of Scotland's old heathenism, much of the superstition of its Popery, and much of the disaffection of its Jacobitism. Apart from these, the people were now regular in their attendance on the means of grace, in the parish church, neighbour-like in their habits, and with a sprinkling among them of the Lord's "peculiar people."

For nearly seven years before my father's settlement, the parish had been vacant, owing to a dispute as to the right of its patronage, between the Crown and the representative of the Cromarty family. In coming to Killearnan at first, he looked forward to the prospect of being minister of Lochbroom, the scene of his first stated labours as a preacher; but instead of a presentation to that parish, he obtained and accepted a gift of the living at Killearnan. After labouring as an ordained missionary in the parish for nearly a year, receiving for his services a small moiety of the vacant stipend, his induction took place in 1813.

During the same year his father's death took place; an event which, owing to the double tie that bound them, he could not but have deeply felt. Sweet to both had been the occasional visits which, since he had begun to preach, he paid to his father; and they were as profitable as they were pleasant. On these occasions he always preached in his native parish. Once, while preaching there on a Sabbath, he said, in a very marked and emphatic way, "There is one now present who, before coming into the meeting, was engaged in bargaining about his cattle, regardless alike of the day and of the eye of the Lord. Thou knowest that I speak the truth, and listen while I declare to thee that if the Lord ever hath mercy on thy soul, thou wilt yet be reduced to seek as alms thy daily bread." The confidence with which this was said was soon and sorely tried, and he passed a sleepless night under the fear that he had spoken unadvisedly. At breakfast next morning in his father's house several neighbouring farmers were present, one of whom said to him as they sat at table, "How did you know that I was selling my heifers

yesterday to the drover?" "Did you do so?" my father quietly asked him. "I can't deny it," was the farmer's answer. Directing on him one of his searching glances, the minister said, "Remember the warning that was given you, for you will lose either your soul or your substance." "But will you not tell me how you knew it?" the farmer asked. The only reply to this was in the words of Scripture, "The secret of the Lord is with them that fear Him." Some of those who heard the warning given to him were often applied to for alms by that farmer during the latter years of his life.

On another occasion, in the same place, while warning sinners of their danger in a Christless state, he suddenly paused, and in a subdued and solemn tone said, "There is a sinner in this place very ripe for destruction who shall this night be suddenly summoned to a judgment seat." Next morning the neighbours observed flames issuing from a hut not far from the "meeting house," which was occupied by a woman notorious for immorality, and in which, when they were able to enter, they found but the charred bones of its miserable tenant.

These are indubitable facts, if not they were not recorded here, though perhaps some may sneer as they read them, and others may shake their wise heads over the supposed imprudence of stating them. A little careful thinking on the subject might help one to see that, by means of the written Word, under the guiding hand of His Spirit, the Lord may give intimations of His will in a way very different from the direct inspiration of prophecy, and that ends are served by such communications of His mind that make it far from

improbable the Lord may have given them—for thereby His servants are encouraged, their hands are strengthened in their work, and proof is pressed on the consciences of the ungodly that the true Israel of God are a “people near unto Him.” And it is to simple and uneducated people, unable to appreciate the standing evidences of the Gospel, we might expect the Lord to give such tokens of His presence with those who preach it. The improbability of such things to the minds of some is owing to their own utter estrangement from the Lord. This is not the only secret, connected with a life of godliness, which is hidden from them. They know not yet some secrets in that life of which it is death to be ignorant. It is not to its occasional accessories merely that they are strangers, but to its very essentials, and yet who so ready as they to pass judgment on every one of its mysteries. It is a strange fact that the only subject of which one can know absolutely nothing, without special teaching from on high, is of all others, the one on which the most benighted of all “the children of darkness” thinks himself qualified to pronounce. The man who would shrink from directing the blacksmith in shoeing his horse, unless he had studied and practised his trade, will, before one lesson has been given him by the Lord, pass judgment off-hand, with all the airs of an adept, on the hidden life of the people, who alone have “the secret of the Lord.” There are some, even of the godly, who are strangers to any such intimations of the will of their Father; but, the longer they live, the less disposed will they be to measure, by their own experience, the attainments of others of their brethren.

The church of Killearnan, till within two years of my father's death, was almost as bad as it could be. Built in the form of a cross, with the pulpit at one of the angles, its barn-like roof unceiled, its windows broken, its doors all crazy, its seats ill-arranged, and pervaded by a dim, uncertain light, it was a dismal, dingy-looking place within. But all applications for a new church, or for a sufficient repair of the old, were refused by the heritors. Tradesmen were found to declare that the church was perfectly safe, and whether it was comfortable or not, the heritors did not care, as they never sat in it themselves. Strange to say, the heritor who chiefly opposed the application for a new church, lost soon after, by fire, much more than his share of the expense of erecting it; the carpenter, who declared the old church to be "good and sufficient," was killed while going to purchase the wood required for the trifling repair that was granted; and the lawyer who represented the heritors at the presbytery, when the application for a new church was refused, was unable thereafter to transact any business. These are facts, and no comment on them is to be added; but there were some who regarded them as the echo from providence, of the voice that proclaimeth, "Touch not mine anointed, and do My prophets no harm."

His first sermon, as minister of Killearnan, was on the text, "God forbid that I should glory, save in the cross of our Lord Jesus Christ"; and not more surely was this the text of his first sermon, than it was the rule of all his ministry there. The plan which he had formed of conducting his work, and the measure of regular service which he had allotted to himself at the outset, he was enabled without intermission to follow and to fill

up to the very last week of his life. He preached thrice every Sabbath, held a fortnightly meeting on Monday, and delivered a monthly lecture on Thursday. He catechised his people every year, and visited the sick as occasion required or as the Lord might direct him. On Sabbath the church was almost invariably overcrowded, the Monday meetings were well attended, and the church would be nearly full on the Thursday of the lecture, although the service was during the day and in a busy country parish. These monthly lectures were specially addressed to the people of God, and often were they signally blessed. These days were known to be feasting times to the heritage of the Lord, and from great distances were they accustomed to gather to share in the provision of Zion. There were also invariably sermons preached on Christmas and on New Year's Day, both these being idle days in the parish; and seldom, if ever, did either of them pass without "a brand" being "plucked from the fire," or one of the Lord's people receiving special help and comfort in the old church of Killearnan.

During all his ministry at Killearnan he was accustomed to preach on communion occasions in all the surrounding parishes to which he had access. His journeys often extended to the western shore of the county, to Sutherlandshire in the north and to Badenoch in the south. His soul never wearied of his Master's work and his health was never impaired by all these journeyings and preachings. "I wish I could enjoy preaching as you do," a brother minister once said to him; "to me it is comparatively a toil." "No wonder," he replied, "though I should enjoy it, for if ever I had foretaste of heaven's own joy on the earth, it was while preaching

Christ crucified to sinners"; "and never," he said on another occasion, "did I truly preach the Gospel but while I felt that I myself was the greatest sinner in the congregation." The mingled labours and joys of these days are now for ever gone by, but the fruit of these labours shall for ever endure, and the fulness of pleasure, of which these joys were a foretaste, is his in the home of the blessed.

Of his domestic life but little must be written. The record of much that is pleasant to his son to remember would be interesting to the few besides. But outwardly and spiritually his was a life of unusual happiness. Death had never visited his family till sent to summon himself to his home. The partner of his temporal lot was one who, by her watchfulness and wisdom, preserved him from many an annoyance that might have fretted his spirit and interfered with his work. His home life was indeed a holy life. Few ever spent more time in secret prayer or more fully evinced that on communion with the Lord their happiness mainly depended. In anything connected with his temporal lot, beyond its bearing on his work and on the welfare of his family, he took no interest whatever. Of all the animals about the manse his favourite pony that bore him on his Gospel errands was the only one he could recognise as his own.

In the eldership in Killearnan during the first years of his ministry there were no "men of mark." There were a few simple-minded praying men who could have no commanding influence over the people, though their lives did not weaken the little which they had. John Dingwall, for many years his precentor, and one of his elders, was a simple, loving being, living peaceably with all men and walking humbly with his God. In his

dotage, which extended over the last few years of his life, he read and prayed and sang, and sang and prayed and read, all day long. Every day was then a Sabbath to John and every week a communion season. I have heard him ask a blessing five or six times before he would begin his dinner. So soon as he was reminded of his dinner being before him he at once began to ask a blessing, forgetting that he had done so before, until, at last, it became very doubtful whether the dinner would be eaten at all.

Simon Bisset was, naturally, a very different character. As transparently honest as John, he was far from being so amiable, and had a much more vigorous intellect. Uncompromising in his opposition to all that he did not approve, he was quite as ready to confess his error when convinced that he was wrong. His minister had been the first to introduce a yearly "private communion"—so called because it was especially intended for the benefit of his own congregation alone, and because, being held in winter, not many strangers could be present. Simon was quite opposed to the innovation, because it appeared to him to preclude all strangers from the privileges of the feast, and he declared that he would take nothing to do with the work. He kept his resolution till the Sabbath, but the action sermon of that day quite overcame him, and no sooner were his services required for keeping an open passage to the table of the Lord than he rose to take his place with tears in his eyes. The sermon was on the character of "the good Shepherd." A boy from Contin, just entering on his teens, was standing in the aisle during the former part of the service, his eyes fixed on the preacher, and an expression of earnestness and, at last, of delight

on his face. Simon found him in his way as he went to clear out the passage for communicants, and was about to remove the boy, when the minister observed him. "Leave him, Simon," he said, "that may be one of the good Shepherd's lambs." The elder was in such a softened, loving mood that, in presence of all the congregation, he threw his arms around the child, and gently placed him on a seat. That interesting boy gave the brightest evidence afterwards of his being "a lamb of the flock." He had given his heart that day to the Lord, was carried in the arms of the good Shepherd very swiftly over the wilderness way, and within a year he was added to the flock that is led by "the Lamb" to the "fountains of living water" above. The Sabbath service over, honest Simon could not rest till he had confessed his fault to the minister. Coming to the manse, he requested an interview, during which he confessed, with tears, how greatly he had erred in opposing the private communion, acknowledged how his soul had been feasted during the day, and declared his resolution never to oppose what the Lord had so manifestly blessed.

There were others in the eldership whose memories are sweet to those who knew them, but of whom nothing can be written that would be interesting to strangers besides what may be recorded of everyone who walks in the fear of the Lord.

Soon after his admission, he began to catechise in the east end of the parish, in a district which, at that time, was a colony of Episcopalians. The Episcopal clergyman himself, either not deigning or fearing to be present, sent his most trusty man to oppose the parish minister, in the event of his making any attack on the doctrines or on the practices of his Church. The cham-

pion of prelacy was present all the time, and had to listen to many things that were far from being pleasant, but he had not the courage to cause any interruption of the service. But he became bold, like many a warrior before him, just when the field-day had passed, and, surcharged with revenge, he waited about the door till the minister came out. Getting tongue at last, he began to abuse, in no measured terms, the minister and his doctrine. Listening quietly for a little, and then fixing one of his piercing looks on the man, the minister spoke a word to his conscience, as it was given him at the time, mounted his horse, and was gone. What was spoken to his conscience had reached and pierced it; and but few days passed when the champion of prelacy came to the manse, asking, "What must I do to be saved?" The wound was deepened, till the Lord's hand bound it; and from among the most unpromising of his flock the Lord thus raised up, as a witness for the truth, the most unpromising individual of them all.

Inroads continued to be made on the colony of Episcopalians till, some won by the power of grace, and others drawn by the current of example, only a very few old people were to be found in the parish, at the period of my father's death, who crossed the threshold of the Episcopal Church.

After the peace of 1815, soldiers who had been engaged in the Peninsular war returned, as pensioners, to their native parishes. In general, they were no acquisition. Judging of them as they were on their return, Killearnan's share of the pensioners formed no exception to the rule. But some of them had been preserved amidst all the dangers of campaigns and battles, and

brought to Killearnan, that the Lord, in " His time of love," might meet with them there.

Alexander Macdonald, " a Waterloo man," came to reside in a village quite close to the church. Addicted to drink, and pestered by a fretful wife, the poor pensioner led but a miserable life. His home was often the scene of unseemly squabbles. This state of matters continued for some time after his return from the Continent. But, at last, the day of his salvation did come. While in church, on an ordinary Sabbath, the Lord applied the doctrine of the sermon with power to his soul. He was quietly but effectually drawn unto Christ by the cords of His love; and he, who entered church that day in all the indifference of a hardened transgressor, left it rejoicing in the Lord. This was a case in which we might have expected a more protracted and painful preliminary work; but the Lord is sovereign and giveth no account of His ways. The pensioner was soon missed by his former companions. Neighbours observed that a calm had settled on his once restless home. He began to attend the prayer and the fellowship meetings, and many were wondering what had befallen the pensioner. They had not heard of any process of conviction of which he had been the subject; they only knew that he was not now what he used to be before. It was with no small wonder, then, that they saw him rise within a few months after this change to propose a question at the fellowship meeting. Still greater became their surprise when, instead of instantly refusing, the minister most gladly accepted it, expressing at the same time his assurance that it was proposed under the guidance of the Lord. The pensioner had not then spoken to the minister in private, and this being known by the people,

their astonishment was all the greater, because of his manner of receiving the question. But the pensioner's case had been on the minister's heart, and the Lord had led him to expect that he would yet be a witness for Himself, and had prepared him to receive him as such. That day's meeting was countenanced by the Lord, and was an occasion of gladness to minister and people.

The pensioner's life from that day forth was a striking evidence of the power of grace. A more temperate man there was not in all the parish. His house was a very model of cleanliness and neatness within and without. His garden was always the neatest, the earliest, and the most productive. His wife continued the impersonation of fretfulness and discontent she ever was before, but never did she draw an angry retort from her husband. Remembering his former unkindness, there was no self-denial he would not practise, no drudgery he would not submit to, no expense he would spare to add to the comfort of his wife. Never was wife more tenderly treated than she now was, and though an approving smile or a grateful word would never be given in exchange for his kindness, the pensioner never wearied in his tender attention to her wants. His was, indeed, the path of the just, and it shone "more and more unto the perfect day." His Christian course was not long, but it was bright. He had his burden, but he found it light; he had his conflict, but it was short; and, leaving behind him the fragrant memory of the righteous, he passed into his rest in heaven.

At a later period Alexander Macleod returned to the parish. He had been in the Grenadier company of his regiment, and a fine-looking soldier he must have been. About six feet in height, he carried himself so erectly

since the days of his drilling that, when he had on the long cloak which he usually wore, he seemed gigantic in stature. He is "the long pensioner" in the memories of my boyhood, and that was the name by which he was known in the parish. He had been wounded severely during a siege, and left among the dead when the wounded were carried to the hospital. It was when they came to bury the dead they discovered that Macleod was breathing. When he was brought to the hospital his case seemed so hopeless that the surgeons would bestow no attention on his wound till more promising cases had been treated. At last he was examined, his wound was dressed, and he gradually recovered, till able to avail himself of his discharge, and return to his native land. On the first occasion on which he called to procure the attestation of his schedule in order to the payment of his pension, he walked up proudly to the front door of the manse, and demanded, in a most imperious tone, an audience of the minister. Being admitted to the parlour, he soon began his stories of the war, and so shocked the minister by the profusion of oaths which he mixed up with his narrative that, after rebuking him, he was compelled to leave the room. A year had not passed when one day "the long pensioner" was seen walking with a hesitating step towards the back door of the manse, a greater contrast to his former self than he could be to almost any other. On entering, he anxiously asked the servant if the minister was at home. He was evidently in deep distress; a tremor shook his whole frame, and tears were falling fast from his eyes. His heart had been pierced by the arrow of conviction on the previous Sabbath, and he had now come, in deep agony of spirit, seeking an answer to the question, "What

must I do to be saved?" His convictions of sin were deep, but in the Lord's good time "the oil of joy" was given him "for mourning, and the garment of praise for the spirit of heaviness." For a few years only did he live thereafter. He never recovered from the effects of his wound, but as his bodily vigour was yielding before the progress of disease, his soul was advancing in the knowledge of the truth. It was refreshing to those who delighted in the triumphs of grace to see that noble-looking man, now a broken-hearted sinner, listening to the Gospel in tears. Known and trusted as a sincere follower of the Lamb by all the people of God in the parish, he continued to advance in knowledge and in holiness to the end of his life. One morning, while engaged in prayer during family worship, he suddenly stopped, laid himself down on the floor, and without a movement thereafter, he expired.

It is not often that after three score years and ten a sinner is turned "from darkness unto light," and whenever this is done the riches, power, and sovereignty of grace are gloriously displayed. On this account, other interesting cases of conversion are passed over, to make room for a sample of converts from among the aged.

Alexander M'Farquhar remembered '45 quite distinctly. He had seen Prince Charlie, and had heard the guns on the day of Culloden. Often did he tell to wondering groups of listeners his stories of those days, and filling up from his imagination the blanks in his memory, marvellous, indeed, were his tales of Charles and his exploits. The Prince, of M'Farquhar's tales, was a Goliath in height; his horse could be mounted by ordinary men only by means of a ladder; and never was

Eastern king, glittering all over with gold and jewels, one half so splendid in his attire as he, according to M'Farquhar's description, who commanded the clans at Culloden. Only as a retailer of fabulous stories of the rebellion, and as a hardened, ignorant, wordly man was he known till he had passed four score years and ten. But then the Lord broke down the strong entrenchments of the kingdom of darkness in that hardened sinner's soul by the almighty power of His Spirit, and won him, as a child is won, by the beauty and the love of Christ. He had passed into his dotage then, but he had not gone beyond the efficacy of the Lord's own teaching. It was wonderful to hear that man, who had lived for ninety years "without God in the world," now describing, with a child's simplicity, his first impressions of the Saviour's love. It was through the preaching of the Gospel, under which he had sat so long a listless hearer, that the light first broke in on his long-benighted soul and he first "tasted that the Lord is gracious." He lived, thereafter, wondering at the change he felt, and at the grace that produced it, till he went in to join the choir who sing the praises of redeeming love in heaven. His new life was, indeed, a short one, but the light shone upon it, in which all around him saw that he was departing "from hell beneath."

Still older was "Colin of the peats," as the school-boys called him, before the light of truth dawned on his darkened soul. One of my earliest memories is the visit of old Colin to the school with his little cart of peats. We then thought him to be a century old, and his pony's age was reckoned at almost half its owner's. Up to his hundredth year, he continued a dark earthworm, without a thought about his soul, or one care about his

safety. His mind, never vigorous, was then in the weakness of a second childhood; and if there was one on earth that seemed quite beyond the reach of grace, it was old "Colin of the peats." Able yet to walk, he was regularly in church. After a Sabbath, on which he was observed to have a wakeful, earnest expression on his deeply furrowed face, he came to his minister. "I saw a most beautiful one last Sabbath," the old man said, as he sat down in the study. "Where did you see him?" he was asked. "In the sermon," was Colin's answer. "What was his appearance, Colin?" "Oh, he was fairer than the sons of men; I can't tell what he was like, for he was altogether lovely." His minister then asked, "What effect had the sight of Him on your heart?" "Oh, he quite took my heart from me," was Colin's simple and touching answer. This was all that he, then in his dotage, could tell about the change through which he passed. But, thereafter, old Colin thought and spoke of Christ, of whom he had never thought or spoken before, and he cared now to think and speak of none and nothing else. The little exercise of intellect now left in Colin's mind was bathed in Gospel light, and the old man's broken heart gave forth, with all the freshness of a child's affection, the savour of the love of Christ. A year of this new life was added to the century during which he lived "without God in the world," and then he quietly "fell asleep."

More marked and evident was the conversion of old Sandy Dallas. Till he reached his seventieth year, there was not in all the parish a more worldly and insensate man than he. He regularly came to church, but he gave not even his ear to the Gospel; for no preacher and no sermon could keep Sandy awake. Busy, late and

early, with his farm work all the week, and thinking of nothing else, Sabbath was to him a day of rest, just as he could make it a day of sleep. He chose to take his nap in his pew in church rather than on his bed at home, but this was all his concession to the claims of conscience. It was about six years before my father's death that the long slumber of his soul was broken. The first indication of a change was his earnest attention to the Word preached. He, who used to sleep out the whole service in church, now fixed his eye—and he had but one—on the preacher, and with rivetted attention, and in tears, seemed to drink in with eagerness all that was spoken. On leaving the house of God, he was now observed to choose a retired path to walk in, apart from the crowd; and, though his house was only about a mile from the church, hours would pass before he reached it. The elder of his district, observing this, resolved to follow him, that he might ascertain how he employed his time by the way. He could easily conceal himself from Sandy, while only a short interval separated them. He approached him closely enough to hear his voice, as he repeated all he could remember of the sermon, and to notice that when his memory failed him he knelt to pray for help to recollect what he had lost; and that when any note particularly impressed him, he would again kneel to pray, asking now the Lord to preserve it in his memory, and to apply it effectually to his soul. This was, thereafter, his usual practice in retiring from the house of God. In course of the following year, he applied for admission to the table of the Lord, and was cordially received by both the minister and the elders. Among the many who came to look on my father's remains after his death was Sandy Dallas; and, of them

all, there was not a more heart-stricken mourner. Grasping convulsively the post of the bed on which the corpse was stretched, all his sobbing voice could utter were the words, "He there, and I here!" He survived his minister a few years, during which he gave ample evidence of his affections being now "set on things above." All he now did about the farm was occasionally to herd the cattle, and even then he passed his time in reading and in prayer and praise; others complaining that the herding was spoiled by the praying, and he himself complaining that the praying was spoiled by the herding. The freshness of his spiritual feeling waned not with his decaying intellect and strength, and, as an humble follower of the Lamb, he passed the remnant of his days on earth.

David Munro, till within two years of his death, was the most notorious drunkard in the parish. Seldom sober, and only so when he could not manage to get drink, he passed a beastly life, till he approached four score years of age. But all this time he was regularly in the house of God. This and his terror of the minister were the only evidences of his not being quite abandoned. His dread of my father had all the power of a passion. There was no effort he would not make to avoid encountering him. But an occasion occurred in which he was under the necessity of meeting him. One of his daughters was about to be married, and her father must, of course, come "to speak to the minister," for such was the stern custom of the parish. He could not avoid meeting the minister on the marriage day, at anyrate, so he resolved to come to speak to him in the manse. He came, but in such a state of fear that it was with difficulty he could mount the stair to the study. He

came out of it, after a short interview, bathed in tears. Meeting the minister's wife, he said to her, " Oh, I expected to meet a lion in the study, but I found a lamb "; and, quite overcome by the kindness he had met with, he renewed his weeping. His case had been on her heart before, and on those of other praying people, and her feeling towards him was such that she could not refrain from saying, " Would that the power of grace transformed yourself, David, into a lamb." " Who knows, who knows, but it may," he said, as he hurried off. Not long after he was laid low by sickness, and nothing would satisfy him now but a visit from the minister, whom he so dreaded to meet before. My father went to see him, and his visits were blessed to the poor drunkard. After a deep work of conviction, he was led to the only good foundation of a sinner's hope, and lived long enough to give evidence, which assured the hearts of many who were not easily satisfied, that he was verily " a brand plucked from the fire."

Another case is linked with David's in the memories of those days, just because the convert had been a drunkard also. Returning home on a dark night after preaching in Dingwall, my father heard a moan by the wayside which arrested his attention, and on dismounting he found a poor wretch lying in the ditch, helplessly drunk, and almost strangled. Raising, he supported him, as he led his horse to a house at a little distance. There the poor man lay till he had the drunkard's wretched waking next morning. The story of his rescue was told him next day, and it so wrought upon his mind that he resolved to go to thank the person who had so kindly taken care of him. He could not summon courage to pay his visit till that day had passed.

Arriving at the manse of Killearnan a little after mid-day on the Thursday of the monthly lecture, he found that the minister had gone to church, and that there was public worship there that day. He went to the house of God, the Lord met with his soul, and he who had been the means so lately of extending his life on earth was now, besides, the means of leading him into the way of life eternal.

A more interesting case than any yet given must now be added as the last in the sample of converts in Killearnan. Mary Macrae lived in Lochbroom till she was more than fifty years of age. She was regarded by all her acquaintances as a witless creature that could not be trusted, as she herself used afterwards to say, "even with the washing of a pot." The little intellect she had was in a state of utter torpor; nothing moved it into activity. Any attempt to educate her was regarded as quite hopeless. Her life was, indeed, a cheerless waste during her "years of ignorance." Regarded as a simpleton by her neighbours, and as a burden by her relatives, she was a stranger even to the happiness which human kindness gives; and no light or joy from heaven had yet reached her alienated soul. On a Saturday, as she sat by the fire in her bothy in Lochbroom, the idea of going to Killearnan came into her mind. Whence or how it came to her she could not tell, but she found it in her mind, and she could not shake it out. She rose from her seat, threw on her cloak, and started for Killearnan. She had never been there before, although she had often heard it spoken of. The journey was long and lonesome, but she kept on her way, and asking direction as she went on, she at last reached the old church of Killearnan as the people were

assembling on the Sabbath morning. Following the people, she entered the church. During the sermon the voice of the Son of God was heard by Mary's quickened soul. She saw His beauty as no child of darkness ever saw it, and with her heart she said, before she left the church that day, "I am the Lord's."

Never, from that day till her death, did Mary return to her former home. Where she had found the Lord there she resolved to cast her lot. But the joy of her espousals was soon rudely broken, and deep, for a season, was the agony of her soul thereafter. I used to know her then as "foolish Mary," and wondered what could move my father to admit her to his study, but the time came when I accounted it one of the highest privileges of my lot that I could admit her to my own. By degrees she was raised out of the depths of her sore distress. Marvellous was the minuteness with which Mary's case was dealt with by the preacher Sabbath after Sabbath. Every fear was met, every difficulty solved, that distressed and troubled her; and she, whom "the wise and prudent" would despise, seemed the special favourite of heaven among all the children of Zion who were fed in Killearnan. Her mind was opened up to understand the truth in a way quite peculiar, and she was led into a course of humble walking with her God.

Owing to the feebleness of her intellect, she could directly apprehend only a logical statement of the very simplest kind. The truth was first pictured in an allegory, in her imagination, and then holding the statement of it before her understanding and its symbol beside it, she examined and compared them both; able to receive from the former into her understanding only what was made clear by the latter, and refusing to

receive from the latter into her heart all that did not accord with the former. Regarding a merely imaginative as necessarily a merely carnal view of spiritual truths, one could not but be staggered at first before Mary's habits of thought. But in course of time they would furnish to a wise observer a very distinct delineation of the proper offices of the various mental faculties in relation to "the things of God." Being all feeble, each required to do its utmost in its own peculiar place ere a truth presented to her mind could reach her heart. Because of this they could the more easily be seen at work in all her mental processes. Her imagination was employed in introducing the truth into her understanding, and this must always be its handmaid work about "the things of God." It must not convey the truth directly to the heart; it must only help its passage thither through the understanding. When it assumes a more lordly function the light which it furnishes cannot be safe nor the feeling which it produces healthful.

Like the sickly child in a family, Mary was all the more closely and tenderly dealt with owing to her very feebleness. Her imagination could not form the emblem required to assist her understanding, and the illustrations she employed seemed to have been the Lord's own suggestions. She could not read, and in her feeble memory but little Bible truth was stored. The Word seemed, on that account, to have been directly given her by her heavenly Teacher. As she could not repair to her Bible to search for it, her daily bread for her soul came to her like the manna, always fresh from heaven, right down upon her case. Peculiarly near was thus her intercourse with God, just because of her very weakness.

Her way of telling any of her views or feelings would be quite startling to a listener at first. It was always easier for her to give the matter as she found it in the emblem than embodied in a formal statement. She seemed, on that account, to one who knew her not, to be telling of some dream or vision she had seen. It was only after she had told the allegory that she could attempt to state what it was intended to illustrate. The emblem was not constructed by her to make her meaning clear to another ; it was presented to her by the Lord to make a truth clear to herself. She always felt that it was something given to her, and it was always as vivid as a scene before her eyes. She could not dispense with it, either in examining what she sought to know or in describing what she sought to tell. Meeting a young man once, who was on the eve of licence, and much cast down in prospect of the work before him, she said, " I saw you lately in a quagmire, with a fishing-rod in your hand, and you and it were sinking together, and you cried, as if you would never rise again ; but I saw you again, on the bank of a broad river, and the joy of your heart was in the smile on your face, and you were returning home with your rod on your shoulder, and a basket full of fish in your hand " ; and then, in broken words, she spoke of his present fears, and of the joy awaiting him in the future.

Of all I ever knew, she was the one who seemed to enjoy the greatest nearness to God in prayer. The whole case of one, whom she carried on her spirit before the throne of grace, seemed to be uncovered before her. She could follow him with the closest sympathy in his cares and sorrows during his course through life, with no information regarding him but such as was given her in

her intercourse with God. A minister, to whom she was attached, having been sorely tempted during the week, and finding no relief on Sabbath morning, resolved not to go out to church at all that day. About an hour before the time for beginning public worship, Mary arrived at his house. As she came to the door, he was seated in a room just beside it, and overheard a conversation between Mary and the person who admitted her. "What is the matter with the minister?" she asked. "I don't know," was the reply; "but I never saw him in greater distress." "I knew that," Mary said, "and he is tempted not to go out to church to-day, but he will go after all; the snare will be broken, and he will get on the wing in his work to-day." She then repeated a passage of Scripture, which was "a word in season" to him, who listened out of sight, and a staff to help him on his way to "the gates of Zion."

It was quite extraordinary how her mind would be led to take an interest in the cause of Christ, in places and in countries of which she knew not even the names. Instances of this might be given so remarkable that I cannot venture to risk my credibility by recording them. One only will be given. Coming to me once, with an anxious expression on her face, she asked if there was a minister in a certain district, which she could only indicate by telling that it was not far from a place of which she knew the name. I told her there was; "but why do you wish to know?" I asked. "I saw him lately," was the answer, "fixing a wing to each of his sides, and rising on these wings into the air till he was very high; and then, suddenly, he fell, and was dashed to pieces on the ground"; and, she added, "I think if there is such a minister, that he has but a borrowed

godliness, and that his end is near." There was just such a minister, and his end was near, for, before a week had passed, I received the tidings of his death.

Symptoms of cancer in her breast having appeared, and medical advice having been taken, she was told that nothing could be done for her but the removal of the affected part. She was then about sixty years of age, and it seemed to all her friends that she would be running a great risk by submitting to the operation. But Mary had asked counsel of Him to whom she went with all her cares, and, with an assurance of recovery, she resolved to have the cancerous tumour removed. The operation was performed. A few days thereafter she was in the Burn of Ferintosh hearing the Gospel, and never suffered again from the same cause till her death.

Sweet to all who knew her and who saw in her the working of the grace of God is the memory of that simple, loving, holy woman. She is now at her rest in her Father's house; and those who loved her best cannot wish that she still were here. But since she has passed from the earth they often sadly miss the cheering streak of light her presence used to cast across their dark and lonesome path in this vale of tears.

CHAPTER IV.

Hearers from the Surrounding Parishes.—Jane Bain.—The Munlochy Meetings.—Anecdote.—John Gilmour.—Blind Nelly.—The Farmer's Wife.—The Papist.—The Kiltarlity Merchant.—The Double Marriage.—The Penny Smith.—Little Hector.—A Communion Season.—Assistants.—The Friday Speakers.—His Last Days and Death.

DURING all his ministry at Killearnan, many from surrounding parishes were among his stated hearers. These were a precious accession, for many of them were praying people, and were athirst for the Gospel. Some had received their first impressions of the truth through his preaching, and the strong tie thus formed bound them to his ministry; and others of them found his doctrine to be suited to their cases and resolved to attend where "a word in season" was spoken. A few regularly walked about twenty miles each Sabbath to Killearnan.

To one, at least, the Sabbath journey was nearly thirty miles, for she came from the confines of Sutherland. Leaving home about midnight on Saturday, she walked across the hills regularly in summer and often in winter, and generally without any companion by the way. After the service on Sabbath she returned to her home, and was ready to join in the labour of the farm next morning. On that condition alone would her father allow her to come to Killearnan, being more anxious about the state of his croft than about the salva-

tion of himself and of his family. It was surely owing to "the tender mercies" of the Lord that "worthy Jane Bain" was so long enabled to bear all this fatigue and exposure. Her soul thriving under the Gospel and her body kept from harm, she continued to grow in grace, till, dying in peace, she was removed to the land whose inhabitants toil and suffer no more.

The parish next to Killearnan, on the east, is Knockbain. Mr Roderick Mackenzie, better known as "Parson Rory," was its minister at the time of my father's induction, and for more than twenty years thereafter. More ambitious of being popular as a "country gentleman" than of being acceptable as a Gospel minister, he courted the favour and society of the lairds rather than the love and the fellowship of the saints. Naturally amiable, and impulsively generous, few could apply to him in vain for relief, unless they were deserters of his ministry. For these there was no avenue to his heart. Almost all in Knockbain who desired "the sincere milk of the word" attended on Sabbath at Killearnan. These were all known to "Parson Rory," and their names were on the black list in his books. For the preacher who drew them away he had no liking, and he was not careful to conceal that he had not; and no opportunity of appearing in the pulpit of Knockbain would be given to the minister of Killearnan.

A family resided not far from the manse of Knockbain, whose house was always open to the servants of the Lord. My father often spent a night in this house. His kind host, Mr Munro, would of course ask him to conduct family worship. He could not be punished for doing so, nor could the minister for agreeing to his

request. The house of Munlochry was able to accommodate many more than the members of the family, and it would have been very uncivil to exclude any of their neighbours who chose to attend. The barn was still larger, and to it, when the house could not hold them, the family and their friends were, on such occasions, in the habit of adjourning. Often had the barn been repaired to by others when large parties had gathered for a feast and a dance, and they could scarcely be charged with a trespass who used it for the worship of God. No law could be found forbidding the minister to lecture on the chapter which he read, even though the lecture should be quite as long as a sermon, and not very unlike one. In this way a safe opening was found for preaching the Gospel at Knockbain, for which not a few shall for ever give praise to the Lord.

Returning on one occasion from Cromarty, he was prompted to remain all night in Mr Munro's house, but, anxious to be at home, he resisted the suggestion and drove on. He had not got many yards past the crossing when his conveyance broke down, and he was compelled to turn down to Munlochry. The people, informed of his arrival, gathered in the evening to worship. Among his hearers was a youth who amused himself a little before with caricaturing "the cronies," as he called the good people who were coming to the house. In all the levity of wanton indifference he entered the room in which worship was conducted. Soon after the lecture began, a case, which he could not fail to recognise as his own, was described, and with such minuteness and authority that the stricken youth imagined every eye in the room was upon him. To his surprise, on looking up, he saw that the eyes of the minister were closed,

and that he was quite unobserved by all around him in the room. He then felt that the eye of the Lord alone was upon him, and that the words which were spoken were sent from on high. During a season of sifting temptation which followed, tenderly and wisely was he treated by him through whom the Lord first spoke to his soul; and deep thereafter was their mutual love. I will not in this connection give his name; but I cannot forget that he was the best friend on earth of my soul in the day of my distress. To the end of his wilderness journey may "the good Shepherd" preserve and guide him.

Among those who came to Killearnan from Knockbain was a young man whose case was peculiarly interesting. John Gilmour, while a tradesman in Aberdeen, was awakened under the preaching of Mr Grant, then minister of the Gaelic Chapel in that city. His convictions were unusually deep and protracted, and, being utterly unfitted for any active employment, he was compelled to return to his native parish. For several years he walked on the very borders of despair. It was in the study of the old manse of Killearnan the light of the Gospel first shone into his soul. He had come to speak to the minister, but could only tell him of the misery of a soul lying "without hope" on the very brink of destruction. In course of conversation, and to illustrate the state of his soul in relation to the Gospel, the minister rose and closed the shutters of the window. When the room was thus darkened he said, "Such is the state of your soul, John; this room is dark, not because it is not daytime without, and the light not ready to enter, but because the light that shineth so brightly upon it is excluded by something within. It is so with

you in relation to Him who is ' the light of the world.' ” Then, while gradually opening the shutters, he preached Christ to his disconsolate hearer, and just as the light of day was entering into and filling the room, the “ marvellous light ” of the Gospel was penetrating into the broken heart of John Gilmour, till the desperate misery of that heart gave place to an ecstasy of joy. The liberty then attained continued with but little intermission till he died ; but so overpowering was his gladness that he himself declared his bodily strength was more reduced by three weeks of his happiness than by three years of the misery which he had previously endured. Rapidly growing in grace, and distinguished for the clearness of his views, as well as for the depth of his experience, he seemed one eminently fitted for serving the Lord in the Church on earth. But while yet in his youth he was suddenly removed to his place in the Church in heaven. On Sabbath after his death, my father’s text was Psalm xlv. 10. Having announced it, he said, “ I have searched the Bible throughout for a reason why the Lord should suddenly, and, as we would think, prematurely remove out of the Church on earth one who had given rich promise of usefulness there, but the Lord gave me no account of this dealing, and has only answered my inquiries in the words : ‘ Be still, and know that I am God.’ ”

Urray is the next parish on the west, and its eastern boundary is not more than a mile from the Parish Church of Killearnan. A considerable number, from the eastern district of that parish, came steadily to Killearnan on Sabbath. Among them were two, who came always together while they lived, “ blind Nelly,” and her guide and companion, “ old Nanny.” Nelly

was a lively Christian, with clear views of the truth, and a deep experience of its power. With more than ordinary cheerfulness were combined in her much solemnity and courage. Living near to the Lord, and having more than ordinary prudence, she and her minister were on very intimate terms, and she was one of those whose visits to the study were always specially welcome. Returning from Killearnan on a Sabbath evening, Rory Phadrig, having missed Nelly from her usual seat in church, called at her house to ascertain why she was absent. Standing before the window of her room, he overheard her voice in prayer, "I cannot be silent," he heard her saying to the Lord, "till I know why I was kept from Killearnan, for Thou knowest my soul used to be fed there, and that it greatly needed a diet to-day." Rory at once removed, and, unwilling to disturb her, went on his way, and, as he himself said, covered with shame, by this proof of her earnestness and boldness, in pleading with the Lord. Rory having on another occasion gone to Nelly's little bothy, along with a friend, so soon as she was aware of their presence, she said: "I was sure the Lord was going to send two of His people to me to-day, who needed food, for meat for three was sent to me this morning by one who never assisted me before." Then, groping her way to her chest, she produced the food which had been so seasonably provided. When death came to "blind Nelly," it found in her a body that old age had ripened for the grave, and a soul that grace had ripened for glory.

Among those who came from Urray was a woman notorious for her kindness to the poor, and for her love to the people of the Lord. Her husband was a farmer

in comfortable circumstances, but he did not share in the fervent charity of his wife. Anxious on one occasion to show kindness to a few Christian friends, whom she knew to be poor, she resolved before the Lord to slaughter the best heifer on the farm, and to divide it among them. On announcing her project to her husband, he laughed at a proposal that seemed to him so outrageous, and decidedly refused to allow her to carry her plan into effect. "I have given the heifer to the Lord," she said, "and if He comes to claim it for the poor of His people, you cannot withhold it." On entering the byre next morning, the farmer was not a little astonished to find his favourite heifer lying in the stall, and gasping its last breath. There was now no alternative but to bleed and to flay it, and he was too thoroughly frightened to prevent his wife from disposing, as she pleased, of the carcase.

Shortly before her death, this godly woman was sorely tempted to fear that all her love had terminated in His people, and that none of it had risen up to the Lord Himself. Under the pressure of this temptation she came to Killearnan on the Monday of a fellowship meeting, and called at the manse after the service in the church was concluded. She told her fear to the minister. As she could not doubt her love to the people of the Lord, and as it was proved to her that it was as the brethren of Christ she loved them, he reminded her of the words, "We know that we have passed from death to life, because we love the brethren." As there was no simpler, he assured her there was no surer evidence of grace than that there given; and after explaining to her why she was more conscious of her love to His people than of her love to the Lord, he

declared to her, on Scripture warrant, his assurance of the safety of her state in prospect of eternity. His words were blessed to her soul, and she was entirely delivered from her distress. "There is nothing now left for me to do on earth but to die," were her words as she bade the minister farewell; and on the second day thereafter she died.

There were a few from Kilmorack, and after Dr Bayne's death, from Kiltarlity, who statedly waited on his ministry. One of these had received his first impressions of the truth in rather remarkable circumstances. For several years my father occasionally preached in Strathglass, a district peopled chiefly by Papists. Preaching on one occasion beside the river that flows through that lovely glen, a Papist, who dared not to join the congregation, but could not restrain his anxiety to hear, crouched in the thick brushwood that covered the slope of the opposite bank. While lying there, and quite able to hear the words of the preacher, the truth was applied by the Spirit to his soul. He lived to give satisfying evidence to all who knew him that on that day he had begun to "know the grace of God in truth."

A reminiscence of another of the hearers from the west is connected with the circumstances of his death. Having attended at Contin on a Communion Sabbath, when my father officiated, after all the other communicants had taken their places at the table, he, for some reason which he did not live to reveal, still remained in his seat. The minister said, "There is still some communicant here who has not come forward, and till that person take a seat at the table I cannot proceed with the service." Another verse was then sung, but "the

merchant from Kiltarlity " did not come. He was not in the minister's eye, though there was someone on his spirit, when he said, " I implore you to come forward, for this is your last opportunity of showing forth the Lord's death till He come, for, if I am not greatly mistaken, you will not reach your home in life after the close of this service." The merchant then came forward, and no sooner had he taken his seat at the table than the minister said, " We may now proceed with the service." On the dismissal of the congregation on Monday, the merchant set his face on his home, but while crossing the ford of the Orrin he was carried down by the stream and was drowned.

Among those who came from the west was one of whom those who knew her used to say that she was twice married in the same hour. During an excursion to the west, my father preached in Strathbran, which, though now a waste wilderness almost throughout, then contained a considerable population. A marriage party arrived before the hour appointed for preaching, and having a considerable distance to travel to their home, were anxious to start immediately after the ceremony. The minister agreed to marry them at once. During his address, while commending the love of Christ, and presenting first of all, His offer of marriage to each of the parties, the Lord applied the word with power to the heart of the bride, and, before the marriage ceremony was over, she gave herself to the Lord. No persuasion could now induce her to leave the place till the sermon was over. Christ was now the supreme object of her love, and she would not lose the opportunity of hearing His praise. During the remainder of her life

she gave satisfying evidence of her having truly known "the love of Christ that passeth knowledge."

A few from Dingwall regularly attended at Killearnan on Sabbath. One of those was Kenneth Mackenzie, commonly called "the Penny Smith." He was one of the few who succeeded in keeping their original shape under all the pressure of conventional usage, refusing to take the form and fashion of those who surround them. In his dress, manner, habits, and modes of thinking, he retained his own peculiarity, and would be neighbour-like in nothing. In his kilt and antique coat he seemed to have just stepped out of the midst of the generation of the Fathers. While his neighbours were engaged in idle gossip, or lounging idly by the fire, he was poring over an old Latin book, spelling through a Hebrew grammar, or writing in characters of his own devising some of his strange thoughts in a record. On the Saturday afternoon his smithy was cleared of its iron and its tools, and seated with benches, on which, for an hour in the evening sat the young men of the neighbourhood, while the smith gave them lessons in psalmody. Not fearing the face of man, it cost him no effort to administer a reproof, whatever the character, rank, and influence of the transgressor might be. Meeting the Sheriff on his Sabbath evening walk, "Lawmakers should not be law-breakers," the smith said to him, as he looked him boldly in the face. "My health requires that I should take a walk, Kenneth," the Sheriff said by way of excuse. "Keep you God's commandment, and you can trust Him with the keeping of your health," was the smith's reply; "accursed must be the health that is preserved by trampling on the law of God."

Hector Maclean was another of the hearers from Dingwall. "Little Hector" he was usually called, for he was not four inches above five feet in height. In his youth he had been engaged in smuggling, as in those days was too commonly the habit. Having lost, by a seizure, the produce of a small quantity of barley, which he had purchased on credit, he was not able to pay for it. Determined, even then, to owe no man anything, he accepted of the bounty that was offered for a substitute by one who was balloted for the army; and the sum that was given to him just covered the price of the barley. Soon after joining his regiment, he was sent to Spain with the Army under Sir John Moore. He went through all the adventures of the memorable retreat that terminated in the battle and victory of Corunna. Of all his regiment there were only seven who, on landing in Britain, were healthy and unwounded, and Hector was one of them. Often did he look back on this fact with gratitude and wonder, after he had learned to acknowledge the goodness of the Lord.

Returning to Dingwall after the peace, he resided there till his death. Not long after his return, as he was dressing himself on a morning early in August, he was seized with an unaccountable desire to go to Cromarty. He had never been there before, and was conscious of no inducement to visit it, but he could not repress the feeling that had so suddenly seized him. He started on the journey not knowing whither or wherefore he went. Reaching Cromarty before noon, he followed groups of people who were gathering to an eminence above the town. It was the Saturday of a communion season there. My father preached outside in Gaelic, and Hector was a hearer. The doctrine

preached that day the Lord applied with power to his heart, and before the sermon was over he had given himself to the Lord. Few lives were more unblemished than Hector's from that day till his death, few witnesses for Christ more faithful than he, and in simplicity and godly sincerity but very few Christians could excel him.

These are but a few specimens of those who usually came to Killearnan on Sabbath. Almost all of them are now removed from the earth. They no longer require the wells in the valley of Baca, for Zion has been reached, where the Lamb is leading them to living fountains of water, and where they hunger and thirst no more.

During the first half of his ministry at Killearnan, the sacrament of the Lord's Supper was dispensed only once a year, and generally on the first Sabbath of August. Great crowds were accustomed to assemble on such occasions. As many as 10,000 people have met on a communion Sabbath, and nearly 2000 communicants have sat at the table of the Lord. These large assemblies were, of course, in the open air. The place of meeting was a large quarry not far from the church. In front of the rock, which, with the strata of earth that covered it, rose to a height of about a hundred feet, and between two mounds of the rubbish that had been removed during the process of excavation, the minister's tent was erected. There was level ground in front of it, on which the communion tables were placed, and on either side, tier above tier, rose the vast multitude of people. All were able to hear the voice of the preacher, and even its echo from the rock. Sometimes a few adventurous people sat just on the edge of the precipice; but if the preacher was prone to be nervous it was not

safe for him to look up to the group on the gallery of the church in the quarry.

An unreasonable prejudice exists in the minds of strangers against the great sacramental gatherings of the Highlands. They are associated in their views with endless confusion and many positive evils. It cannot be denied that, where such large crowds assemble, there will necessarily be much in the outward behaviour of some that is offensive to those who are impressed by the solemnity of the occasion. But of what congregation may not this, to some extent, be affirmed? There was more of this, however, in the days when these gatherings were most honoured by the presence of the Lord than now, when "the Hope of Israel" is "as a stranger" in the midst of them. When the Lord was doing a great work Satan was busy too. While souls were born again, and the quickened were refreshed, the enemy took his revenge by doing what he could, through the conduct of the openly ungodly, to grieve the hearts of the servants and people of the Lord. But would not that work of the enemy have been got rid of at too great an expense if removed at the cost of losing that work of the Lord? At present much less will be seen in the outward demeanour of a Highland congregation in the open air to offend right feeling than in that of some congregations in the fine temples of the South that may be held up as models of propriety.

It has also been objected that these frequent gatherings must encourage habits of indolence among the people, as they draw them so often away from their stated employments. That they have by some been thus abused cannot be denied. But let it not be forgotten that many of the people in the Highlands had no

stated employment and no family to provide for, and were, therefore, free to search for "the bread of life" wherever they could find it.

They have been condemned, too, on the ground of their necessarily causing a vacancy in surrounding parishes, whose ministers must be present to assist where the sacrament is dispensed. But if the people attend there, what reason is there for their ministers remaining at home? They could only preach to their own people by leaving their own parishes on that day; and as it must not be supposed that there is any particular virtue in their own pulpits, they may be quite as useful to their people by preaching to them elsewhere. This takes for granted, what was usually the case in days past, that neighbouring ministers would find the whole body of their people in the great congregation before them.

There were two great advantages attending these "public communions," as they were called. An opportunity of fellowship was given by them to Christians from all parts of the country, who would not else have met or known each other on the earth; and the Gospel was preached to a great multitude of sinners by a variety of ministers, amidst the prayers of a great many of God's people. In other circumstances a narrow congregational feeling is apt to cramp the sympathies, even of Christians. Even in the same town, how few are the opportunities of worshipping together afforded to the people of several congregations; and any opportunity of sitting together at the Lord's Table they have not during all their life on earth. The effect of this is, that each congregation becomes a detached self-contained sort of community, with a minister better than every other minister in the town, and who must be extolled

at the expense of all others around him. One congregation says, "I am of Paul," and another says, "I am of Apollos," and jealousies arise, causing alienation, where there should be a community of interest and feelings. In widely scattered communities, such as are in the Highlands, there was all the more need of a prevention of this evil. There was, in the wide North, a great tendency to rally round a Paul and an Apollos, and there were some there too—and in all ages they were the worst—who were prone to say, in a spirit of proud exclusiveness, "I am of Christ." But the opportunity which was afforded, on a communion occasion, of hearing all the good ministers of the district, the proofs given of the Lord's presence with each of them, the effect of a community of profit and enjoyment under their preaching, and the loving fellowship of such seasons, tended in a great degree to bring all these sections more closely together and to expand their sympathies and hopes.

On these accounts, while desiring to have the Sacrament of the Supper administered also more privately, my father resolved to continue the public communion once a year. Feeling the desirableness of having it oftener than once, and it being impossible to find two days, with a sufficient interval, on which the people could comfortably assemble in the open air; and, anxious besides to be rid of the distractions that necessarily attend the public communion, he resolved to dispense the Sacrament of the Lord's Supper in winter. At that season a large number of strangers could not attend, and could not be accommodated even if they did; and it was called, on that account, "the private communion." A strong prejudice against it generally

prevailed at first. It looked to some like an attempt to shut out strangers from the privileges of the sacred feast, and to those who viewed it thus it wore a most unchristian aspect. Forgetting that it was only added to the other mode of celebrating the ordinance, they opposed it as if it were its substitute. Some ministers, yielding to the unreasonable prejudice of their people, refused to adopt it; but, in course of time, the feeling against the private communion wore away, and what was at first a solitary and disliked exception became afterwards the rule.

The same ministers for many years invariably assisted in conducting the services of the communion season at Killearnan. He himself usually preached on the Fast-day, alternately in English and Gaelic, choosing always for that day a different language from that in which he preached on Sabbath. His brother, the minister of Logie, always officiated in either language in the action service. There were always some to whom his presence and preaching were peculiarly acceptable. Himself often touching the two extremes of experience, there were a few to whose depths of distress his was the hand to let down the cord that helped them to rise up to light and liberty in Christ. Peculiarly searching and solemn, while sympathetic and clear, his manner quiet, and his style unadorned and simple, there were few who felt attractiveness in his preaching but such as relished the savour of its spirituality. His appearance was very pleasing, and an air of meekness and dignity rested on his countenance, well befitting his position and his work. If there were others his superior in pleading with men, there was none to excel him as a wrestler with God.

The late Mr Fraser of Kirkhill was always one of his assistants while he lived, and by none was he more loved and appreciated than by my father. His sermons, always remarkable for lucid arrangement, cogent reasoning, and vivid illustration, were peculiarly so in Killearnan. Generally on Saturday he preached in Gaelic on some subject bearing on the priesthood of Christ; and on Monday in English, on the life, privileges, duties, or prospects of believers. These latter were always peculiarly acceptable to the people of God, and oftener than once they were blessed for the conversion of sinners. Mr Fraser's sudden death, which occurred a few years before his own, deeply affected my father. The tidings reached Killearnan after he had gone out to Church on the day of the monthly lecture. To the surprise of all, he expressed, in public prayer that day, his persuasion that a breach had been made in the walls of Zion in the North by the removal of one of the eminent servants of the Lord. On coming out of church, and being informed of Mr Fraser's death, he said, "I was prepared for this."

Dr Macdonald was invariably there. He usually preached on Saturday in English, and on Monday in Gaelic. His share of the work was always heartily given, and always heartily relished; and the communion season at Killearnan used to be to himself a time of peculiar enjoyment.

Another of his most able assistants was Mr Sage, of Resolis. Comparatively young, and always given to seeking a lower place than would be assigned to him by his brethren, his portion of the work was usually as small as he could contrive to make it. He contributed

his share as if he might be ashamed to present it; but he himself was the only one who wished it were omitted. Yet among us, a representative of other and better days, may the evening of his life be brightened by the light of his Father's face, and may a rich blessing from on high rest on his last works in the vineyard.

What a goodly company of the Lord's people were wont in the earlier days of his ministry to meet at the communion in Killearnan! Many pious men and women from Sutherland, the flower of the worthies of Ross-shire, the most eminent Christians in Inverness-shire, and not a few from greater distances, would meet together there. How precious were the loving fellowships and the wrestling prayers of these saints, and how many proofs were given ere they parted that the Lord was in very deed in their midst!

On Friday the difficulty in these days would be to select, and not as now to find, "men," so many would be present who were qualified to speak, and who would be acceptable to their hearers. Each one who was called to speak knowing this, and unwilling to occupy the time of another, was invariably concise. Hugh Buie would be the first speaker, and clear, full-fraught with thought, and unctuous his remarks would be. Alexander Vass, himself in tears as he spoke of the love of Christ, would move all others to tears by his melting words. Hector Holme, less remarkable than these as a speaker, would be listened to as a man of God, and the unction of his utterances would be sweet to many hearts. John Finlayson, with an experience of the power of the Gospel deeper than his knowledge of its doctrines was clear, would speak a word in season to the simple, broken-hearted Christian. John Gordon would catch

the attention of his hearers by some striking allegory, and would be sure to leave some saying in their memories. Donald Fraser would carefully dissect the question, and bring it closely home to the conscience. When Alexander Hutcheson spoke it was as if the alabaster box of ointment was broken in the midst of the assembly. John Clark, with a grace and dignity of manner quite remarkable, would command the respectful attention of all who heard him. In a few broken but savoury sentences Daniel Bremner would follow him. When Angus Ross rose all were eager to listen. A few searching sentences of rebuke addressed to the hypocrite would be followed by a few sweet words of comfort to "the poor in spirit," and he would be soon on his seat again. John Fraser, unconscious of his gift, spoke with peculiar precision and fluency. Roderick Mackenzie, in spite of his rude manner and rough voice, would have earnest listeners, for all knew his thorough integrity, and many felt the point and unction of his remarks. John Munro would speak deliberately, clearly, and to the point. Angus Munro's untutored genius would prove its power in presenting in bold striking words a view of the subject not seen by any other till suggested by himself, and even then appreciated only by a few owing to the intensely metaphysical cast of his thinking. David Ross would always have something to say, at once fresh and striking. And John Macdonald would determine the state of the question with marvellous precision, and would apply it with rare skill. These and some others would have spoken to the question in these days.

Of all these, the two whom my father most fervently loved were Alexander Hutcheson and Angus Ross. Of them he used to say, that of all the Christians he had

ever known, except Donald Macpherson, they lived nearest to the Lord.

Alexander Hutcheson was catechist in Kiltarlity during Dr Bayne's ministry there, and thereafter till the infirmities of old age no longer permitted his engaging in his work. He was but eleven years of age when he first felt the impression of the truth. Engaged in tending his father's sheep, one night, as he was shutting them up in the fold, he was strongly moved to kneel down and pray. There, in the midst of his little flock, he fell on his knees, and ere he rose he thought that Christ had won his heart. The impression then made gradually wore away, till he had fallen back into the lethargy that preceded it. Just a year had elapsed, when the same feeling was again excited, and in the same circumstances as before. This, once more, in the course of time wore away. The listlessness which succeeded continued till, one night, just after he lay down in bed, an impression of his guilt and danger as a sinner was made with irresistible power on his heart. So suddenly and so overpowering was the awe that came upon his spirit, that he had sprung out of bed, to rush out to the hill, when, as suddenly, the light of the glorious gospel illuminated his soul. Never from that hour did Alexander Hutcheson return to the ways of sin, and thus began his Christian life. Enjoying unwonted nearness to God, he was at the same time a most humble, loving, tender-hearted Christian. It was a fine sight to see him, in his old age, when he rose to speak to the question, as he leant on some one for support, while tears gushed from his eyes at every reference to the love of Jesus.

Angus Ross, more talented than Alexander Hutcheson, was also much more impulsive. The first sermon

he ever heard my father preach proved to him peculiarly seasonable. Living in a district once highly favoured, but then again a desert, he was just on the eve of seceding from the Establishment. He had gone so far as to be quite ready to join the Secession Church on the very next Sabbath. Hearing that a stranger, who was well reported of, was to preach in a neighbouring parish church, he went to hear him. The text was, "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents." During the discourse, all Angus' difficulties were so minutely described, and his whole case so thoroughly met, that he was filled with surprise; and accepting as of God the counsels that were given him, he finally abandoned, then and there, his intention of joining the Seceders. An attachment was that day formed between him and the minister who preached that sermon that knew no waning while they lived. It was his habit ever after to come occasionally all the way from Auldearn to hear a sermon at Killearnan.

As a speaker, always pointed and lively, Angus never failed to be interesting. His statements of doctrine were always exact, his practical remarks suitable and searching, his reproofs very penetrating, and his counsels specially apt and discriminating. His prayers were very remarkable for childlike freedom and burning earnestness. During thirteen years of his life he enjoyed a continuous assurance of his interest in Christ. Happy were these years spent under the light of his Father's face! Not long before his death the Lord laid His afflicting hand on his body, and withdrew the light of His face from his soul. For a season he walked amidst

terrors in "the valley of the shadow of death," but emerging into light and liberty again, he went singing across the river to the heavenly city.

John Macdonald, Urquhart, was the Turretine of "the men." Trained in early life under a powerful Gospel ministry, his views of the plan of salvation were peculiarly clear. He was intolerant of any deviation from the strictest accuracy in a statement of doctrine, but was intensely practical withal. Often have his luminous and unctuous addresses been blessed "for correction and instruction in righteousness" to the people of God; and not a few received their first impressions of divine things under his teaching. On the Friday of a communion season he was generally the last speaker; and often has he excited the admiration of his hearers by the dexterity with which, after determining the exact state of the question, he would explain or rectify some of the remarks of those who preceded him, and employ for practical uses the bearings of all that had previously been spoken.

"Donald Fraser of the Haugh," as he was called, from the name of the street in Inverness in which he resided, was well known and highly respected. "My minister," he always called Dr Fraser of Kirkhill, for it was under his preaching he was trained in his youth. After the first impression of eternal things was made upon his mind, he was tried with a peculiar temptation. Satan would insist that only great sinners could warrantably expect to be saved, and that as he had been kept from all flagrant transgressions, he ought not to apply for salvation to Christ till he had first qualified himself by committing some crime. Pressed by the tempter, he had almost yielded to his suggestion, when the Lord

broke the snare of the fowler. The light of the law's spirituality shed into his soul soon discovered to Donald guilt enough to entitle him to rank with great sinners, without his adding one other to the list of his transgressions. His temptation thereafter was that he was too great a sinner to have any reason to expect that Jesus would receive him. But, on the right hand as on the left, the Lord was near to deliver him, and guided his feet into the way of peace.

One of those who usually spoke at the fellowship meeting in Killearnan in those days was Angus Munro, who retained at fourscore years and five much of the fire of his genius and all the fervour of his love. These righteous ones shall be held in everlasting remembrance. Their several histories shall not be left buried in the dust of the past, but, written on their memories, shall be read over in their heavenly home, to the praise of His wisdom, faithfulness, and love, who kept and guided them by the way. Assembled worlds, too, shall yet hear as much regarding their life on earth proclaimed from the Great White Throne as the glory of their God requires to be made known.

Towards the close of my father's life the only change that could be observed, and that was evident only to a few, was his growing abstraction from the things of time and the increased heavenliness of his doctrine. His bodily health was not impaired, nor was his natural strength abated, and he abounded in labours to the end.

Always deeply interested in all that concerned the welfare of his church and of his country, he was peculiarly so during the latter years of his life. Being resolutely opposed to Catholic Emancipation, many a groan was wrung from his heart by the Act of 1829.

He often referred to it in public, and many incredulously listened to his forebodings of the sad results of that measure. Regarding Papists not merely as the members of the anti-Christian Church, but as the subjects of a foreign prince who aspires to establish as the dominant power in all countries his own temporal as well as spiritual sovereignty, all his loyalty and patriotism, as well as his protestantism, revolted against giving them a place in the legislature. His forebodings were but too well founded; for, whether as the natural result of the increase of its political power, or as a judicial award from the hand of the Highest to the nation that gave so much of its "power to the beast," Popery has since 1829 made greater progress in this country than during the whole century which preceded. The plague of mawkish liberalism which prevailed at the time smote the great majority with blindness as to the true nature and results of the measure, and the few who protested against it were regarded as bigots. Opinion has changed since then; and the concession has lately been wrung from those once loudest in denouncing them that the bigots were right.

The conflict that terminated in the Disruption of the Church of Scotland from the State had been going on for seven years before his death. He never hesitated as to the part he should act in that controversy. On the question of the spiritual independence of the Church he had no difficulty in forming a judgment. The people's right to elect their own pastors he asserted most strongly, but he, at the same time, expressed his fear that they were not qualified to use it. That, however, he did not regard as a reason for retaining it from them; for, as it was given them by Christ, no other power had a right

to withhold it. His anticipations of the result of the conflict were very alarming, and to some seemed prophetic. Often did he distinctly announce the event of the Disruption. Dr Macdonald has told me with what surprise he heard him once say, while preaching in the Church of Ferintosh in 1829, " This crowded church shall yet become a place into which none who fear the Lord will dare to enter," adding, " not long before this change shall take place I shall be removed to my rest, but many who now hear me shall see it." From that period till his death, his anticipations were more and more vivid. The coming crisis seemed to emerge, before his eyes, more and more distinctly out of the mist that lay on the future, and that hid its secrets from the eyes of others; and his solicitude, in prospect of the Disruption, wrung more groans from his heart than the actual experience of the trial from the hearts of many who survived it.

His anticipations as to the state of religion in the north during the next generation were extremely gloomy. Often did he declare his persuasion, that the people were wearying of a spiritual ministry, and of a purely-preached Gospel. Like the Israelities in the wilderness, they had begun to count as " light bread " what was sent to them from heaven. " Few and far between " he expected the faithful preachers of the Gospel to be in the generation that succeeded; and when the decay of religion had converted " the garden of the Lord " almost into a wilderness again, he expected a season of trial to come, during which " the man of sin " would again have supremacy, and the witnesses of Christ be few, feeble, and hidden, and through which he could only look with a tearful eye, to the prospect of the

glorious Millennium, whose bright morning was seen dawning beyond it.

The religious awakening which, a short time before his death, spread over various districts of Scotland, he did not regard with much hopefulness and pleasure. He expected but little permanent fruit as its result, and was much pained by the countenance given, in the excitement of that time, to manifest delusions. The experience of all his life tended to make him distrustful as to all awakening accompanied with violent bodily excitement, and he never failed to repress any such exhibitions whenever they appeared in his presence. His anticipations were, alas! too fully realised. The rich flush of blossom that then appeared withered prematurely, and almost entirely away, and bitter disappointment awaited those who formed a more sanguine estimate than his of the fruit that might in the end be produced.

Shortly before his death, he took a peculiarly warm interest in the case of a woman in his parish, whom he frequently visited. While engaged with others in planting a piece of moorland, she observed, within the broken walls of a ruined cottage, part of a lady's veil protruding out of a heap of rubbish. Taking hold of it, she was unable to pull it out without removing the stones and turf around it, in doing which a woman's face appeared. The shock caused by this discovery was such that she was almost distracted with terror. The horrid sight of the murdered woman's face—for such it proved to be—was the last her eyes ever saw, for from that moment she was quite blind. Laid aside on a bed of sickness, she remained a helpless invalid till her death. But her reason survived the shock which deprived her of vision, and the Lord visited her with His salvation in the day

of her distress. Her pastor's visits were greatly blessed to her, and she was one of the last whom he was the means of turning "from darkness into light." Precious to the blind, as well as to others, were his lectures in her house, and the time spent beside her was to himself a season of peculiar enjoyment. Her Christian course was short, but it seemed to all who knew her to be indeed "the path of the just."

His last pastoral visit was to a pious couple in the east end of his parish, who were apparently dying, and very anxious to see him. The husband was one of his elders, but both in intellect and in spirituality excelled by his wife. Among other questions, he asked them individually, "Do you believe that your affliction was appointed by God in the everlasting covenant?" The wife was first addressed, and her reply was, "I believe that it is permitted by God in His providence, but I have not attained to believe that it was ordered in the covenant." The husband's answer was, "I cannot even say what my wife has just said." "You are a step behind her, Donald," his minister said, "and as surely as she is before you in this, she will be before you in heaven." And so it happened; though the husband was both older, and a greater invalid than his wife.

After leaving this house he passed into the parish of Knockbain, to visit a woman who had been for many years one of his stated hearers, and whose soul had profited by his preaching. She was enduring great agony under the gnawing of a virulent cancer, and her soul's hope was, at the same time, sorely tried by the tempter. Her case had for some time lain closely on his heart, and his frequent and earnest references to her in family prayers indicated how intensely he desired her deliverance from her deep despondency. Much of his

interview with her was strictly private. Its result was her complete deliverance from the fetters in which Satan, for a season, bound her. She was enabled, ere they parted, to declare her assurance of salvation, her contentment with her lot, and her willingness to leave the event of her death in the good hand of Him to whom she had committed her spirit. Her eyes were moist with tears, but her face was bright with joy, as she bade him farewell; and, before a fortnight passed, they met, for the next time, in their eternal home in heaven.

His references to his death were frequent in his preaching during the last year of his life, and his appeals to his hearers were peculiarly earnest and solemn. His anticipation of death was so assured, that he could not refrain from referring to it, and he himself preparing, he desired to prepare his people also, for the parting which drew near. He would announce the subject of a course of sermons, and open it up; but, instead of resuming it next Sabbath, he would mention a new text. This again would be laid aside for another. He was thus hurried over a series of texts in such pressing haste that he could not but direct the attention of his people to the fact, entreating them to observe how his Master was urging him to fulfil his ministry with all haste, as the end of it was near. One of his last Sabbath texts was Rev. iii. 20. His sermons on that verse were very remarkable, and were indeed like the utterances of one who was just going to step across the threshold of eternity.

For a few weeks before his death he preached every Tuesday evening from the words, "We are come to God, the Judge of all." This text was the announcement of his death to his people, and his sermons contained much of his own feeling in prospect of that event. His last

sermon in church was preached on the Tuesday evening before his death, and it closed the series of discourses on the text last mentioned. At the close of the service he announced that on Thursday he would preach in the schoolhouse in the eastern district of the parish in order to take that last opportunity of wiping off his skirts the blood of the people who resided there. The congregation was then dismissed by him under the assured persuasion that he and they would never meet again on earth. On coming out of church he stood for a few minutes looking to the people as they were retiring under the clear moonlight. "My poor people," he was heard exclaiming by one who had come up beside him, and whose approach caused him to turn away, and to hurry on to the Manse.

All this time he was in perfect health, his step almost as firm and elastic as when he was in the prime of his manhood. The usual indications of approaching dissolution were entirely awanting, and yet his persuasion of death being nigh was quite assured. His sermon on Thursday was on spiritual worship, and in preaching it his whole soul seemed to go out in aspirations after the pure service of heaven. On Friday his throat became affected. Inflammation set in, and continued to make progress. He expressed no anxiety, and uttered no complaint, and his family had no distinct anticipation of danger. Remaining in bed, he seemed lost in contemplation, an expression of placid joy resting on his face. He had calmly laid himself down to die. His work was done, he knew that his eternal rest was nigh; and with his eye fixed on the glory that was dawning on his vision, he awaited with joyful expectation the coming of death. His reply to all enquiries about his health was, "I'll soon be quite well." While his wife and a pious friend

were sitting in his room, not till then excited by alarm as to the issue of his illness, their attention was suddenly arrested by sounds of the sweetest melody. Such was the softness of the strange music, they felt as if it could not have been a thing of earth, and while it lasted they could only listen in solemn silence. When the spell was broken, Mrs Kennedy hastened to ask him if he had heard any strange music. He gave no answer, but beckoned her to be silent, with an expression of absorbed attention and of ecstasy on his face. Her rising fears then grew strong, and, in a crushing foreboding of her loss, closed upon her heart. The medical man arrived soon thereafter, and, with the utmost kindness and with all his skill, applied the fitting remedies. His patient meekly submitted to the prescribed treatment, but the disease was quietly, though surely, making progress, and on Sabbath evening he fell asleep in Jesus.

The week on which he died was very stormy. Snow had fallen to a great depth, but many of the Lord's people, from all districts of the country, hurried, on hearing the tidings of his death, to take a last look of his body. A large crowd attended his funeral; and amidst the tears of his people, and under a frowning sky, his mortal remains were laid in the grave. Many of the people hovered around his closed grave, as if they shrunk from realising that they had parted with him, and that they should see his face no more on earth. Dr Macdonald, who was standing beside the grave, knowing well the feeling that detained the mourners, turned to them and said, "You will never see John Kennedy again, till you see him on the last day." His bereaved flock testified their respect for his memory by enclosing his tomb, and erecting beside it a tablet which bears the following inscription:—

Sacred
TO THE MEMORY
 OF
JOHN KENNEDY,
 MINISTER OF KILLEARNAN,
 WHO DIED, JANUARY 10TH, MDCCCXLI.

A MAN OF GOD
 SENT FORTH INTO THE VINEYARD
 WITH THE FULNESS OF GOSPEL BLESSINGS;
 THE PECULIARLY HONOURED AMBASSADOR OF CHRIST,
 THROUGH WHOM SHONE FORTH THE EXCELLENCY OF THE POWER
 IN THE CONVERSION OF MANY A SOUL TO GOD.
 THE JOY OF THE LORD WAS HIS STRENGTH.
 THE MINISTERIAL GIFTS AND GRACES OF PRIMITIVE TIMES.
 WHEN ON THE GLORY OF ZION THERE WAS DEFENCE,
 IN HIS PERSON WERE SEEN REALISED,
 ATTRACTING THE LOVE OF BELIEVERS,
 AND IN EVERY UTTERANCE
 REFRESHING THEIR SOULS.
 THEY WERE GLAD IN HIS LIGHT.
 IN EVERY ORDINANCE OF THE SANCTUARY,
 RICHLY REPLENISHED IN SPIRIT BY CLOSE COMMUNION WITH GOD
 OF INTIMATE STANDING IN THE MIND AND COUNSEL OF CHRIST.
 WITH HOLY UNCTION, FERVOUR, WISDOM, AND LOVE,
 HE WATCHED, WARNED, AND NOURISHED THE HERITAGE.
 SINNERS IN ZION WERE AFRAID.
 FULL OF FAITH AND OF THE FRUITS OF THE SPIRIT,
 ABOUNDING IN LABOURS,
 AND RIPENED FOR GLORY,
 HE FELL ASLEEP.

THIS PARISH MOURNS.

APPENDIX.

APPENDIX.

“ The secret of the Lord is with them that fear Him.”

PSALM XXV. 14.

ALL true Christians are peculiar. Their singular character and their exclusive privileges make them so. The Lord causes them to differ from all others by what He does in them, and by what He does for them. He creates a new heart in them, and they fear Him. He puts His spirit within them, and makes known to them His mind. Into their soul He infuses life, and into their ear He speaks His secrets. Fearers of God are thus favourites of God; and both as His fearers and His favourites they are a peculiar people.

I. True Christians differ from all others because they only fear the Lord. “ I will put my fear within them ” is a promise fulfilled to them all, and to them only. Covenant grace was put within them ere covenant secrets were made known unto them.

Those who fear the Lord are, and must be, quickened souls. They were once dead in sins, but they are now alive to God; and they live because they were “ quickened together with Christ.” The fear of God in them is just the life of God in them suitably responding to the manifestation of “ the glory of God in the face of Jesus Christ.” These realise God as others do not. They know Him as none else do know Him. They alone

approve of His character and appreciate His greatness. There are Godward movements in their hearts as in no hearts besides. Of them only does the Lord say, "they shall not depart from me."

A soul, spiritually dead, may be moved by an enslaving dread of God; but there can be no Godward advances in such a case. Farther and farther from God will that soul depart, who, left unrenewed, feels the terrors of His wrath. What causes his fear inflames his enmity. The more helpless he feels before the fire of God's anger, the more active in his enmity before the brightness of God's purity. Fearing and hating Him at once, the unquickened soul departeth from the living God.

Those who fear, must be near to, God. They were once "far off," but they have been brought nigh by the blood of Jesus. In the covenant right of Jesus the quickening spirit came to them when they were far off and dead. He caused them to live, and He united them to Christ. Being clothed in the righteousness of Christ they were justified by God; the criminals were pardoned and made heirs of life; and they received power to become the sons of God. Having a right to communion with God, the Spirit guides them to the throne of grace. Their homage at the footstool of that throne is fear. It is neither the rebel, who dreads the king's approach, as he skulks on the outskirts of the kingdom, nor the stranger, who has never visited the sovereign, who can do him homage in loyal friendly deference to his rank and rule; but the courtier or the child, who is in the palace and in the presence of the king. So only those who are His loving children and His loyal servants, can honour the Lord as a father, and as a master fear Him.

In their approaches to God on His throne of grace, they mingle reverence of His glory with hope in His mercy. This is a combination only found where the true fear of God is. Others may have either a slavish fear without hope, or a presumptuous hope without fear; but the view of God which inspires hope in the heart of a Christian produces also reverential fear. The glory of God, as seen in the cross, commands his admiration as well as his trust. It is at once solemnising and encouraging. It bears him down while it draws him near. It breaks his heart as surely as it cheers it. And the more it has of the one effect the more it has of the other. The more clearly he discerns the rigour of divine righteousness and the steadfastness of divine truth, the more he is constrained to reverence and encouraged to hope. It is to the mercy that is accompanied with truth he humbly ventures to appeal, and he can claim peace, only when he sees it in the embrace of righteousness. His confidence increases with his admiration of God's character and his awe of His majesty. His fear is not now in conflict with his hope. Solemn awe only gives zest to his enjoyment of liberty in the presence of God. The more I am persuaded that it is the sovereign with whom I commune, the more I prize the tokens of that sovereign's favour. I may, perhaps, have met him on a journey divested of the insignia of royalty. I may then have received some token of favour, but it cheered me not as it would if I had gotten it from the king, when wearing his crown and seated on his throne amidst the splendour of his court. What proved him king and glorious would make me all the more prize his favour. I might have feared that it was not as king that he was my friend before, and that he

would not acknowledge in open court the poor man to whom he then happened to be kind. But when from the very throne he helps me, how precious is his kindness and how cheering to my heart ! I cared not so much for his kindness, nor would I so depend upon it, when I could stand up before him as he showed me favour. But how invaluable do I reckon his condescension when I can only receive the token of it lying prostrate at His footstool !

They who fear the Lord seek to do His will. He who does homage to the Lord at the footstool of His throne comes forth to serve Him. In earthly families there are children who make a show of affection in their manner towards their father, but quite forget to do his will when he is out of sight. There are no such children in the heavenly family. Men have children who cannot refrain from expressing a reverent love to their fathers when they are near them, and who act according to their directions when they send them on an errand. Such as these do all God's children seek to be. But in human families are sometimes found children who have not courage to use filial liberty with their father when they are near him, but who prove themselves to be children indeed by their endeavours to please him. They cannot claim the child's privilege, but they do the child's work. They do not commune as children, but they obey as children. There are some such in the family of God.

They have respect to all their Father's commandments. They do not, like the Pharisees, pick out those to which they find it most convenient to have respect, and leave the rest. Their righteousness exceedeth in *breadth* "the righteousness of Scribes and Pharisees." Nor do they rest contented unless their obedience arises

from the heart; they seek to obey out of genuine love. Their righteousness thus exceeds in *depth* "the righteousness of Scribes and Pharisees." The aim of their service is higher; they "seek" not "their own," but "the things which are Jesus Christ's." That the Lord may be pleased and glorified is the end to which they aspire. Their righteousness thus exceeds in *height* "the righteousness of Scribes and Pharisees." Matthew v. 20.

Their right to privileges depends not at all, but their enjoyment of privileges depends greatly, on their obedience. They cannot be happy without having respect to all God's commandments. Psalm cxix. 6. They must first seek grace to fear the Lord in order that His secret may be with them. When they wander from His way, He will either frown upon them and be silent, or He will frown upon them and rebuke them with stern words, or He will frown upon them and chasten them with His rod. They shall not be cast out of their father's house because they sin; but when they "regard iniquity in" their "heart the Lord will not hear" them. Psalm lxvi. 18. When they have departed from the Lord they shall not again enjoy the light of His face till their backslidings have been healed. Isaiah lvii. 18. An offended father may thrust out his child from his presence, and that child may for a time be outside with the dogs, but he is a child there as surely as when he lay on his father's bosom. He has not been thrust out of the Father's heart nor has he finally forfeited his place in the Father's house. "Till the Lord shall utterly take" His "loving kindness from him" who is the Elder Brother, He will not disown the adopted sons whom "the Only Begotten" has made free. He

abideth in the house for ever, and so shall they. Psalm lxxxix. 30-34; John viii. 35-36.

It is just, then, as the life of God in their souls is exercised in seeking their Father's face and strength, and they through grace endeavour to do His will, that those who fear the Lord may expect His secret to be with them.

II. True Christians differ from all others, because with them only is "the secret of the Lord." "The secret" which is with them is hidden in the mind of God from all to whom He does not reveal it. "Thou hast hid these things," saith Jesus to the Father, "from the wise and prudent, and hast revealed them unto babes." Matthew xi. 25.

This surely means more than that they have the Bible in their hands. True, in it, there is a complete revelation of the will of God. It is by it, too, that God communicates all the knowledge of His mind to which men shall attain on earth. But many have the Bible in whom the fear of the Lord is not found, and to whom the secret of the Lord is not given. They who fear the Lord have received, not the spirit of the world, but the Spirit which is of God, that "they might know the things that are freely given to" them "of God." It is thus that they are "made to differ."

"He will manifest to them His covenant." This covenant—the covenant of Grace—was once known only to God himself. It was then written only in the volume of the book which contained a record of the eternal counsels of the Godhead, and on which no eye looked but that of God himself. But He gradually revealed the plan and provision of that covenant, when the earth was formed, and men were, and were sinners, on it. The

revelation of that covenant, intended for men on earth, is now complete. A clearer light from heaven shall never shine on earth than that which now illumines these last Gospel days. "The word of the Lord," as it now is, "abideth for ever." But not only does the Lord shine with Gospel light on them that fear Him, as He does on all around them; He hath also shined into their hearts, giving them the light of the knowledge of His glory in the face of Jesus Christ. 2 Cor. iv. 6. He has taught to them their need of the grace of the everlasting covenant. He has made known to them its plan and its provision. They, and only they, have "tasted that the Lord is gracious." But they know only a very little. They need that He would still continue to manifest His covenant unto them. And He will do so. Into all truth the Spirit of God shall guide them. All the lessons appointed by their Father shall be learned by them; and all their darkness and folly shall, at the last, be utterly removed. John xvi. 13.

The Spirit, who makes known and applies the provision of the covenant, and who, in doing so, first quickeneth the dead, hath given unto these the peculiar knowledge which they have. Their knowledge, therefore, is spiritual; not merely because the Spirit gave it, but because they were made spiritual in order to receive it. It is the spirit born of the Spirit that takes knowledge of the things of God. It is the life of God in their understanding that perceives the mind of God in His Word. That same life in the heart seeks the enjoyment of what is known. This desire accords with God's gracious design; for His people have been enlightened to know, just in order to partake of the things of God. They are, therefore, helped to receive them by faith.

And their faith is not exercised in vain. The fulness of covenant grace in Christ is reached and communicated, and out of that fulness they receive, "and grace for grace." John i. 16. As the High Priest in heaven pleads, "Sanctify them through Thy truth," so, under His government and by His Spirit, they on the earth receive; and "beholding as in a glass the glory of the Lord," they "are changed into the same image, from glory to glory, even as by the Spirit of the Lord." 2 Cor. iv. 18.

But is there nothing more intimate than this in God's intercourse with His people? Is this all that is implied in the secret of the Lord being with them that fear Him? Is this peculiar privilege exhausted in their receiving a saving knowledge of the covenant of grace as revealed in the gospel? Is this all the proof given of their being the favourites of heaven? Is it what is barely necessary for their salvation alone God gives to His beloved people? Giveth He no assurance to them of His love to themselves individually? Do they remain ignorant of His mind in reference to the cases which they carry to His footstool, and there spread out before Him? Is God silent when they plead for others? Does he altogether hide from them, as he does from the world, the bearings and coming issues of His providence? Surely they are deceived who think that these things are so. And yet how many there are who would evacuate the communion of the Lord with His people of all special proofs of how near and dear to Him they are, and who regard the privilege, referred to in the text, as enjoyed merely in the attainment of what is essential to salvation.

It is one extreme statement that God reveals aught to His people apart from the Bible, but it is another that

He makes known to them only what is there directly revealed. We must not expect to know the mind of God but by means of the written word. "The law and the testimony" must be our only guide in knowing, our only standard in judging of "the things of God." To that light must we repair to examine what is of God, and to that rule to try what professes to be of Him. Isa. viii. 19, 20. But surely God does make known to His people what is not directly revealed in His word; although He does not do so except by means of what is written.

He often maketh known their election to them who fear him. He acquaints them with His everlasting purpose to save them; yet this is not directly revealed. The fact of the election of any particular individual is not found written in the Bible; and yet by means of the word in connection with His work of grace, He, by His Spirit, maketh it known to believers. The secret of His everlasting purpose of mercy is thus with them that fear Him. Of His special covenant love to themselves individually they are made assured, but in a manner very different from that in which they are persuaded of His "good will to men." Tokens of that love the Lord giveth to His people; but his way of doing so is a secret hid from all who do not receive them.

Thus, too, by means of the written word, does God often reveal to them who fear Him the issues to which He will bring their cases when they deal with Him by prayer. Applying to their case "a word in season," He excites an expectation of such a result as that word doth indicate, and thus His purpose of dealing with them in a particular way is made known. They are thus enabled to anticipate an event in their own spiritual

history, without receiving any revelation of God's unfulfilled purposes apart from the light of Scripture.

A mere outside Christian is an utter stranger to any such intimations of the Lord's will by the special application of the statements or promises of the Bible. He judges that communion with the Lord is a one-sided matter. He thinks that in dealing with the Hearer of prayer the speaking is all on his own side. He is so enamoured of his own utterances that he cares not whether God speaks or not. But it is far otherwise with those who truly fear the Lord. It is when they hear the Lord's voice speaking words of truth and mercy that they can venture to utter words of faith and hope. "Take not the word of truth utterly out of my mouth; for I have hoped in thy judgments." "Cause me to hear thy loving-kindness in the morning; for in Thee do I trust." "Be not silent to me." "The companions hearken to thy voice; cause me to hear it." There are times when, in the face of His silence, as surely as in the face of His frown, they who fear Him cannot advance nor speak to the Lord. And when they have presented their suit, they look up for an answer in peace. This, in the meantime, the Lord often gives them by "a word in season" spoken to their heart. It may, sometimes, please Him not to give any intimation of His acceptance of their prayer till the time for granting their request has come. But it is not always so. Many seem to think that all that is allowed to petitioners at the footstool of mercy, at any time, is liberty to hope because of God's character and His general promises of grace; and that they must wait, without any more special encouragement, till the course of providence has borne to them an answer to their cry.

“ The secret of the Lord is with them that fear Him,” *as to the cases of others, for whom they plead.* The Spirit of prayer may suggest, and often does, the case of a particular individual, to the mind of one who is pleading at the footstool of mercy. With the suggested case may come a suggested portion of Scripture. In the light of the latter, the former is considered ; and, as thus seen, is laid before the Lord. To the case thus presented, the Lord may apply a passage of Scripture to indicate his mind regarding it, and to give to the pleader a favourable or unfavourable anticipation of the result. That premonition may be more or less distinct ; but, even when assuring, it is something very different from the inspiration of the prophet. It results entirely from an adaptation by God Himself of His own written word.

They who fear the Lord are not blind, as others are, to the indications of His mind in the dealings of His providence. They are acquainted, as others are not, with the principles of His moral government. They have the sensitiveness of spiritual life under the workings of His great hand, while others lie unaffected in death. They watch and walk with God, while others live without Him in the world. They speak to Him about His doings, and He speaks to them, while others are dumb and deaf before Him. Shall they not therefore know the bearings of God’s providence, as others cannot ? May not one, who fears the Lord, who is much given unto prayer, whose heart is charged with care about the interests of the cause of Christ, who watches over the movements of providence with a feeling of intensest interest, who looks on God’s works in the light of His word, and of His recorded antecedents, and who has

acquired the blessed habit of speaking about His doings to the Lord Himself, seem to penetrate a future, all dark to others, as with a seer's eye, while, with all truth and honesty, he may disclaim being either a prophet or the son of one? "They are little acquainted with the ways of God," says the godly and judicious Dr Love, "who imagine God has ceased to give His people assurance as to future events. God has not bound Himself in this manner; and there have been many things intimated to, and known by the most eminent saints, before such things came to pass.

It is well to mark the difference between the knowledge derived from the direct teaching of the Bible, and that which is only indirectly obtained by means of it. It were a great mistake to attribute equal certainty to the information received in each of these ways. In the former case, the intelligence comes to me directly, and lies before me plainly written in the Word of God. And is it not well that it is the knowledge which is "life eternal" that is thus obtained? In order to "believe to the saving of the soul," I must know Him in whom salvation is to be found, the terms on which His salvation is bestowed, and the warrant given me by God for casting my lost soul into the hands of "His anointed." And all this is clearly and directly revealed. In times of doubting, the Christian can repair to the Bible, and find, plainly written there, what he requires to know regarding the object and warrant of his faith.

But his own personal interest in Christ is not matter of direct revelation. In acquiring information regarding this, much depends upon the mode of God's dealing with his soul. The fruit of God's secret work, as well as the matter of His open revelation, must be taken into

account in seeking information of his being a child of God. He is sometimes so assured of this as to be free from all doubting regarding it; but never is his hope of this so fixed and unvarying as his persuasion of God's goodwill to him as a sinner.

More uncertain is his knowledge of God's mind regarding the cases which he brings to the mercy-seat. All depends here on the special application of the truth being verily by God. What is plainly written in the Bible I know to be of God. But I have not the same ground for saying that the suggestion to my mind, and the application to my case, of what is written, is of God; and on these depends the goodness of the information, which, in this instance, I think I possess regarding the mind of the Lord. Verily the Lord can give an assurance of this. He can so impress a soul with His authority. He may so disclose the treasures of His grace, and may so help one to appropriate what the word conveys to him, that there is no room left for doubting. But the man cannot fall back on this again, when misgivings arise, as he can on the direct teaching of Scripture regarding the way of salvation. So much depends, in the former case, on his own discernment, on his spirituality of mind, on his nearness to God, and on his sensitiveness to God's dealings with his soul, that he feels a vast difference between the hope of everlasting salvation, founded on the call of the Gospel, and the hope of a particular result in this life, founded on a word of promise, which seemed to have come from the Lord.

Still greater is the uncertainty of the information which he thinks the Lord has given him, regarding the prospects of others for whom he was pleading in prayer. He cannot, in this case, claim, as a promise given to

himself in Christ, the word which has been suggested to his mind. He cannot now, when afraid to receive the word as from God, fall back on his warrant to receive Christ, and embracing Him anew in Gospel offer, approach, on the ground of His right, to the grace of the promise suggested to his mind. His information depending, as it is, on his own spiritual sensitiveness and discernment, partakes of the comparative uncertainty that attaches to all that is subjective.

And greater still is the uncertainty of the information which guides him in anticipating a certain result from a course of providence. Even in the case of those grand results that are indicated in the unfulfilled prophecies of the Bible, and which form the great landmarks of the future, how uncertain is the light in which he tries to forecast them. And when examining providences on which the light of prophecy does not shine, while he is so dependent for any just anticipation on his own spirituality of mind, his nearness to God, and his ability to discern the mind of God in the word which is suggested to explain the doings of His hand, how far removed from the certainty of his knowledge, regarding what is essential to salvation, is any information, regarding the future, which he may think he possesses.

But while this is true, it is quite as true that, in all the ways that have been indicated, "the secret of the Lord" may be "with them that fear Him." And let us not limit the Holy One, as if He were not able, in all these instances, to give infallible direction and "much assurance." The comparative uncertainty of the information in some of these is altogether due to the subjectiveness of the mode in which it is obtained. It is in these cases, therefore, that the truth of the text is most

manifestly proved. It is in connection with them the Christian most thoroughly realizes that, in order to know "the secret of the Lord," he must be "of quick understanding in the fear of the Lord."

It is not difficult to find the reason why those, who are themselves strangers to communion with God, are so ready to denounce as superstition all faith in the reality of information from heaven, besides that which is given in the direct teachings of Scripture. They cannot bear to think that those who fear the Lord have reached any attainment beyond themselves, and to which, by any amount of painstaking, they cannot advance. This wounds their pride, and tends to make them uneasy in their alienation from God. They may allow that unusual knowledge is attained by those who are "disciples indeed," from the direct teaching of Scripture, for this they can hope to imitate. Their own unsanctified knowledge of what is written they can make to appear, to themselves at least, not unlike to what these have obtained immediately from the pages of Scripture. They could hold up their heads among the godly if this were all their attainment. The most convenient way of getting rid of their uneasiness is to regard as superstitious the attainment that is beyond them. They can make out a case, with a plausible surface, in support of their opinion.

"It is pretending to know," they say, "what is not revealed in Scripture." This sounds well. It seems, at first sight, due to the Word of God, as the only complete revelation of His will, that we should at once regard as false all information regarding the mind of God not derived directly from the plain import of Scripture.

They have never gone beneath the surface in their thinking on this matter, who have not discovered the extremeness of this view. But, backed by this false assumption, some will quote, with an air of triumph, the pretensions to inspiration, the claims of the gift of prophecy, the faith in dreams and visions, of those whom all acknowledge to have been deceivers and deceived. To minds that have always kept far off from the realities of a life of godliness, that look from a distance on the communion of His people with the Lord, the difference between the baseless pretensions of deceivers and the God-given privilege of the righteous is utterly impalpable. All kinds of intercourse with the Invisible are classed by these together, and to them all who claim the privilege of communion with the Lord appear as deluded fanatics. More triumphant still is their air, when they can quote, in support of their position, the mistakes of those who were truly godly. But, surely, it is not difficult to discover a very good reason why the Lord should allow even these to be sometimes deceived in their anticipations, and in their readings of the page of Providence. Such mistakes only prove that they are always prone to error, when the correctness of their information specially depends upon their own spirituality. They need to learn this, and their falls will teach them. And their painful experience of their proneness to wander here, will help to make all the more precious to them the certainty attaching to what is the standing ground of their hope—a plain “thus saith the Lord,” on some page of Scripture.

1. Let none forget that “the secret of the Lord is” *only* “with them that fear Him.” Let no one dare to claim the privilege of having “the secret of the Lord”

who seeks not to walk in His fear. Of all pretensions this is the vilest. While disregarding the Lord's claims to our homage it is impious to claim His secret. It is sacrilege to lay a dishonest hand on the peculiar privileges of His people; and it is daring hypocrisy to deck oneself with a counterfeit of these before the eyes of men, and to walk in pride under this disguise, beneath the gaze of the Omniscient, who, looking down from heaven, sees within a heart that is an utter stranger to His fear.

There is something, in the more peculiar attainments of the righteous, which excites an unholy and dishonest ambition in those who seek "the honour that cometh from man." Men have pretended to know, as others knew not, the mind of the Lord, who exhibited no such difference, between themselves and the world, as there is "between him that feareth God and him that feareth Him not." When out of sight they have pretended to be holding converse with God, but their faces did not shine when they came down from the mount. But "from him that hath not" the true fear of the Lord "shall be taken even that which he seemeth to have." The wise course is to seek to have the fear of God within us, to pray for grace to keep that fear in exercise, and to leave in the hands of Him, who divideth "to every man severally as He will," to determine to what extent "the secret of the Lord" shall be with us.

2. Let none of the Lord's people settle down into formality in their intercourse with God on the foregone conclusion, that it is not legitimate to seek, with deference to the Divine sovereignty, the more peculiar attainments to which reference has been made. The time was, when, during a close walk with God, some of His

people enjoyed such nearness to Him, that it would have surprised them if they received no token of His favour whenever they bowed themselves in prayer before Him; if they were overtaken by a trial, of which, through the Word, they had no previous intimation; and if a brother or sister were in trouble, and they found not their case on their spirits. But there is now a change. They have backslidden from the Lord. They hear not His voice now, as in other and better days. They are becoming content without any such tokens of His love as once were given them. They are beginning to be satisfied with a peradventure as to their interest in Christ. They are inclining to think that, beyond the vague encouragement derived from the general tenor of the Gospel, and the aspect of God's character as therein revealed, they ought not, as they care not, to seek any more definite and personal intimation of his favour. Or they have learned to handle, in cold easy formality, the precious promises of grace, without caring to taste their sweetness or to feel their power. The liberty and songs of their youth are now no longer theirs; nor will they recover them till their backslidings are healed. Hos. ii. 15. The fear of the Lord must be revived within them ere His secret shall again be with them.

3. Let all beware of an unlawful employment of the Word of God, as well as of entire ignorance of its sweetness and its power. There are who find it easy to appropriate to themselves without misgiving the precious promises of the Word, not caring to ascertain their right to them in Christ, to be rightly informed of the mind of God as expressed in them, or to be strengthened to take hold of the truth and power and grace of Him who gave them at His footstool. There are others who lay them-

selves open to the suggestion of "a word" as they crave encouragement or direction; and who, if a Scripture saying which seems seasonable comes abruptly into their mind, conclude, because of its suitableness and suddenness, that it is a message to them from heaven. These care not whether their application of it accords with the scope of the passage in which it occurs; they realise not His authority whose Word it is; and they desiderate no experience of its sanctifying power. It is convenient for them to get it, and it seems to them safe to take it, and this is all about which they care.

There are others still who have settled down in the conviction that a speculative acquaintance with what is written is all that it is wise to seek. Utter strangers to the seasonable suggestion of the truth by the Lord, blind to the wonders of grace which the world unfolds, without any exercise of appropriating faith in Christ whom it reveals, and destitute of all experience of its power to kill or to quicken, to wound or to heal, to cast down or to raise up, to burn as a fire or to break as a hammer—these go on at their ease, without joy in the communion, or profit from the Word of the Lord.

But let it be ours to be dependent on the gracious and effectual teaching of the Spirit of truth, under whose guidance even fools can be kept from wandering, and who can make it impossible that even they can be deceived. Let us not think that, amidst the multiform delusion which prevaieth, there is no genuineness and no security. They are a people who have an unction from the Holy One, and who know all things. These have genuine wisdom, and they have good security from error. Let us seek to have fellowship with them. Let us not be content with what is barely necessary to salva-

tion in our intercourse with God. From unholy aspirations after being like the Christian in some of his attainments, without being like him in his character, may the Lord deliver us. May we be kept athirst for communion with the Lord, and seeking grace to prepare us to enjoy it. Let His Word be precious to us, and may we be wise to use it for the ends for which it is given. Let us aspire after clearer views of its wonders, a simpler faith in its truth, a more ravishing sense of its sweetness, and a deeper experience of its power. And thus may we be guided by its light, moulded by its form, fed by its manna, and cheered by its comforts, "until the day dawn, and the day star arise in our hearts": till perfect likeness to Christ is attained: till the land of promise and of plenty is reached, and the fulness of pleasures enjoyed, at the right hand of God.

